THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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Virtue.

BY GEORGE HERBERT.

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night,
For thou must die.

Sweet rose, whose hue, angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Sweet spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like season'd timber, never gives;
But though the whole world turns to coal,
Then chiefly lives.

COMMUNICATIONS.

For the Churchman.

THE LUTHERAN REFORMATION.

> Si vera proponit homo veritatis amans, bora ad eum accessio fiet: sin falsa, refutatione eorum. priores tanto magis stabilientur.—GALILÆO (cit. COLERIDGE.)

FREE inquiry is the prerogative of man. Faith is the consent of the understanding to the decision of reason. What is rational is so universally, for there is one reason: and man is bound to admit nothing *within its province* that reason does not sustain. Hence, honest skepticism is rational, is praiseworthy. Till the early part of the sixteenth century, (with exceptions that I shall not discuss,) Christendom was the one catholic and apostolic Church; tracing itself with incontrovertible evidence to the Lord JESUS, and maintaining the universal doctrines of orthodoxy. There was one LORD, one faith, one baptism, one sacrifice for all, daily commemorated by one celebration and office. As indefectible, the apostolic order and succession could not fail; the unity of the Church was unbroken;—yet corruption ministered at its altars, and a bad policy sustained its abuses. Many of its clergy had advanced opinions which, if inconsistent with Scripture, it became the worldly interest of the Church to support; and had superadded to the faith, doctrines which could hardly claim the sanction of revelation; and institutions which, if designed to be salutary, and subsidiary to piety, were nevertheless liable to misconstruction by the learned, and misuse by the vulgar. The largest priesthood which any religious institution had maintained, —it had, in every age, comprehended men of impure morals and licentious practice, without principle or piety, bringing contempt upon the institutions of CHRIST.

It was still the Church of GOD. Appertained to it still, the sacred books, the sacraments, the ministry, the promises; and though that ministry, in many of its members, was the instrument of her dishonor, the Church still sent forth her apostles and evangelists;—GOD's glory was manifested, and his Spirit nurtured his elect for heaven. There arose bold censors of abuses—men of influence and power, as of piety and zeal; who dreaded schism as they deplored corruption; who would advance reform and not heresy.

As early as the fourth century, Audæus, of Syria, asserted the corruption of the clergy; in the ninth, Agobard, Archbishop of Lyons, represented with vehemence the pernicious consequences of the use and worship of images; in the twelfth, Peter Waldo arose, an honest and wise man; in the thirteenth, Guillaume de St. Amour, doctor of the Sorbonne, boldly attacked the mendicant orders. These men, (and many others I might mention,) contemplated the reform of existing and acknowledged abuses. Lollard, Wickliffe, and Huss were heretics; and their zeal was rather directed *against* the Church, with something like personal enmity to its clergy. The followers of Waldo adopted heretical notions; but, as it would seem, without his sanction. At the commencement of the sixteenth century the clergy were very corrupt; and the opinions, doctrines, and institutions before alluded to existed in their greatest vigor. These abuses were publicly acknowledged by Adrian XVI., at that time pontiff, who declared his intention to reform and renovate the Church. At this very period, Luther, an Augustinian monk, well-read in the holy books, disgusted with the general irreligion and licentiousness of the clergy, and disappointed in the preference of the Dominican order to his own, in the sale of indulgences, (others say, with honest indignation against the traffic,) published a series of propositions condemning the system, which were pronounced heretical. Summoned to Rome, Luther refused to obey, and with the greatest boldness supported his theses, openly denying the authority of the pontiff, and virulently rejecting his interference. Adrian addressed a letter to the German courts, demanding execution of the penalties to which Luther had subjected himself, —but at the same time professing his willingness to commence a general and thorough reform; and his character, attested as it is by historians, Catholic as well as Protestant, leaves not a doubt of his intention to carry through a reformation. The German princes, however, did not interfere, and the death of the pontiff put an end to his designs. Cut off from the Church, Luther commenced a career, whose boldness, impetuosity, and persevering enthusiasm, produced an effect upon the Germans and the world unexampled in history. It may, perhaps, be deemed folly by some minds, to doubt the extraordinary character of the influences of Luther's reformation upon the world. There *are* those who cannot think with Galileo, that free inquiry is man's attribute, and honest skepticism praiseworthy. But the present writer addresses nothing "to an enlightened public;" and he is not sure that to the Lutheran reformation we owe so deep a debt of gratitude, as is asserted generally and believed. He is not sure, for he is well aware of the nature of his skepticism; and would but express his doubts.

Regarding the influence of Luther's reformation upon religion, there are circumstances which demand careful consideration.

Its immediate effect was a schism, and that schism has been the generative source of multitudinous sects of religionists. From the Lutheran and high Presbyterian, to the Socinian and Rationalist. I know of no consideration that can make expedient—of no circumstances that can make necessary—a schism of the Church. And the whole tendency of Luther's schism upon religion has been pernicious, in exasperating the Church, and rendering almost impossible its reformation; and by promulging the dogma of man's independence and ability *per se*, of determining the sense and understanding the mysteries of Scripture, it has fortified the bulwarks of the Church against its children, and given a direction to opinion, which seems unvarying in its descent to Deism.

The necessity of a reformation is not questioned, nor was it doubted by the pontiff. A reformation of the Church, commenced and carried through by its head, was rational and right; but what apology can be found for a reckless schism, originated by an obscure and unauthorized monk, but in the immense importance of its influence on the world? It cannot even be said, that GOD's blessing will attend a schism of that body, whose spirit he is, and which he has said he would be with evermore.

Members were set against members, in CHRIST's body incorporate; and in the states, wars, dissensions, and controversies. But these were the *immediate* consequences of "the reformation;" and we are told to look in our own age for its genuine fruits. Yes! even in the diseased limbs there may be health; torn from the body, they may retain, for a time, the freshness of life; there may be piety and holiness; there is faith and trust in GOD. But are we sure that from these criteria we may estimate the importance of the reformation? Is health lingering in the limbs, and would it not have animated the restored body?

Adrian's word was pledged to the princes; and his character guarantees his intended fulfilment of his promise, that the abuses acknowledged, and every where deprecated, should be done away; and had the pontiff proceeded thus far, he could not have retraced his steps; nor is it probable his successor would have dared to renew the obnoxious features. Luther's course was, however, independent, and perhaps rebellious; its consequences demand a fuller consideration at another time.

> "ἦ θαυματα πολλὰ,
> και που τι και βροτων φρενας
> υπερ τον αληθη λογον,
> δεδαιλαλμενοι ψευδεσι ποικιλοις
> εξα πατων τι μυθοι."—*Pind. Olymp.*

φιλαρχαιος.

Schenectady, May 11, 1836.

For the Churchman.

TRUST IN PROVIDENCE.

> "Dark or bright this providence,
> Trust in GOD be my defence."
> JAMES MONTGOMERY.

OF the numerous subjects presented to the Christian for his devout and thankful meditation, those which enjoin or induce habitual reliance on the over-ruling providence of our heavenly Father, should frequently be brought before his mind. It was this holy trust and entire reliance on that providence, that burned within the breast of Shadrach and his holy companions, when, 2400 years ago, they unshrinkingly—refusing deliverance from the hand of man—were committed to the seven-times-heated furnace of the angry king. It was this that supported the "holy army of martyrs" in their dreadful trials and sufferings, inducing them to hope, as it were, against mere human hope. It was this that in later times accompanied Park in his travels among the wild and furious hordes of Africa; that formed that conclusion to Ross' famous letter to the Admiralty, which conferred on him more credit, in the eye of the Christian, than all his previous endurance or trials. To this moment it brings to the mourner that consoling balm which the bright Sun of Righteousness has in store under his sheltering wings. "An all-gracious Providence," as Mrs. Talbot writes, "works by what variety of instruments it sees fit; but fit instruments it never wants, *nor ever can want*. The good are assured that they shall never want any necessary support under their sufferings; and to know that they are liable to them is one appointed trial of their faith—of their submission."

And so the pious and elegant Addison—"It is our comfort, while we are obnoxious to so many accidents, that we are under the perpetual care of One who directs contingencies, and has in his hands the management of every thing that is capable of annoying or offending us; who knows the assistance we stand in need of, and is always ready to bestow it on those who faithfully ask it of him."

So also our Church, "Almighty and everlasting GOD! thou dost govern all things in heaven and earth. In all our dangers and necessities, stretch forth thy right hand to help and deliver us. The great GOD to be feared above all. O most powerful and glorious LORD GOD, the LORD of Hosts, that rulest and commandest all things." But our liturgy teems with acknowledgments of GOD's general and particular providence, and with entreaties to look to him "as our defender and keeper," seeing that we have no power whatever of or in ourselves.

However irreconcilable, therefore, to the attributes of the Almighty, may appear his occasional dealings with nations or individuals, let us humbly bow our will to his will, and feel convinced that "he doeth all things well." Causes apparently trifling, lead on to important events; judgments, apparently severe, without any admixture of mercy, accomplish their destined effects, by teaching the nations to know their GOD.

I have been led to these reflections—warmly felt, I trust, although so imperfectly expressed—by a late admirable and Christian-like review (Blackwood, August, 1835,) of Addison's third and fourth volumes of the "History of Europe, during the French Revolution;" and I feel tempted to continue this subject by referring to some remarkable examples of that retributive hand of Providence, which, if we shall be content to acknowledge, we shall oftener find than we expect, even in the headiest coursings of passing things.

After a cursory summary of the awful events which followed the prostration of the French monarchy in 1789—the empires of olden time—fallen, as Dyer poetically exclaimed,

> "Fallen! fallen! a silent heap, her heroes all
> Sunk in their urns;
> The thrones of nations fallen; obscured in dust,
> Rent palaces, crush'd columns, rifled worlds;
> Fanes roll'd on fanes, and tombs on buried tombs;"

the reviewer exclaims, "Still out of every evil good may be extracted; every calamity of the past may be turned into the instruction of the future." Yet, amidst the extensive sufferings which accompanied those remarkable invasions, and throughout the wide-spread ruin with which they closed, the hand of Providence was not shortened that it could not restrain, nor did the Omniscient eye sleep, that it could not perceive. Nations may learn wisdom, both in a political and moral sense, from the astounding events which the Almighty chose to circumscribe within a few years of tyranny, and suffering, and wrong. The fault will lie with the kingdoms and republics themselves, "if they neglect the lesson taught by the miseries of the French revolution; the chambers of the mine are still open; every intricacy, every winding, and every dark contrivance of ruin is exposed to the public eye." And is there nothing providential and even merciful in the present having so eloquent a schoolmaster in the events of the past? Should not the republics of Spanish America take heed? Should not Italy learn at last to rouse herself from her lethargy in religion, in morals, and in government; and may not the United States themselves pause at the results of too unbridled democracy, and recollect who hath said, "Blessed is the people that hath the LORD for their GOD?"

And again, "France began her public change by throwing off all reverence for religion; its principle had long been enfeebled in the land; its very forms were now destroyed; *the result was a universal degradation of the public mind*." And what lesson is thus taught in confirmation of the necessity of "trusting in Providence?" It is this, "When man looks with neither fear nor hope to the future, the present assumes a corrupt and ruinous influence on the mind. Religion teaches the human heart that there are dignities in solitary virtue—in self-denial—in refusing to stoop to the baseness of slavery, or share the well-paid stain of guilt in high places—altogether superior to the most lavish honors of unlicensed power. The religious man looks to retribution; in the heaviest hour of the success of a tyrant, feels that Providence exists which is perpetually forcing good out of evil." It can make a clean thing come forth from an unclean.

Another important moral, indicating the ways of GOD to man, may be learned from the fact that "the little Corsican, who would not stand on ceremony" in accomplishing his vile plans of ambition, with 50,000 men conquered 160,000 which composed the Italian armies, though Italy had nineteen millions from among whom to recruit. A plague-spot was on the land—even the plague of corrupted hearts and trammelled consciences. "The most profound ignorance in religion had stained, enfeebled, and diseased the whole form of her national strength. With religion dwindling into a mere ceremonial, and that ceremonial scarcely more than a repetition in the cathedral of the pantomime in the theatre,—with that religion actually tempting the people to indolence by its perpetual shows, festivals, and the whole busy idleness of superstition,—the actual prohibition of the Scriptures, and extinguishing the last solitary fear, that of future retribution, by an infamous and guilty fable of a future from whose retribution any and all, however criminal, may be rescued by money,—how are we to wonder that Italy was a hot-bed of every vice that debases the vigor, and a scene of every ignominy that extinguishes the public dignity of nations?" Surely there is a GOD that judgeth the earth, and should he not have revenged himself of these things? "When the LORD hideth his face, then they are troubled." Psalm civ. 29. "He is the Governor among the nations." Psalm xxii. 28. "Who teacheth like Him." Job xxxvi. 22.

It is with nations as with individuals: if they cast off their trust in GOD, and rely not on his overruling providence, working their own works, and thinking but their own thoughts, they will find, sooner or later, that "He that doeth wrong shall receive for the wrong which he hath done," Col. iii. 25; and that "as he hath done it shall be done unto him; his reward shall return on his own head." Obad. 15. Often the punishment and the sin bear evident and close relation to each other. The dogs licked the blood of Ahab in the identical place in which he had shed Naboth's blood. So while Italy lay prostrate and riven in her misery, France lay like a corpse on which the fangs of the tiger had fastened, bleeding and writhing in her wounds. While the directory saw her arms victorious abroad, its famous report exhibited ruined finances, fruitless agriculture, internal convulsions and miseries, war within and without. Surely, "except the LORD build, their labor is but vain that build. Except the LORD keep the city, the watchman waketh but in vain." Ps. cxxvii. 1, 12.

Who does not recognise in the Egyptian expedition an unnecessary and criminal war, for which pretext was sought in vain. And what was its especial reward? A vain attempt on the shattered walls of Acre, expenditure of the blood of the helpless, crying as it were from the ground at Jaffa, disgraceful flight, and the capture of 25,000 misguided men! Then the Algerine expedition of later days! France cannot keep even the outposts of Algiers, spite of her murder and robbery. And each of these dismal events affords still further proof of the danger of trusting in wicked devices, and tempting the outpourings of GOD's wrath. If the 30.000 soldiers who were sent to Algiers had remained in France, the Parisians perhaps could not have driven away their king, or invested his palace, and reason maintains that it was information of the horrid cruelty at Jaffa that moved the Turks to desperate vengeance and bold defence.

Excuse me, Mr. Editor, for this protracted letter. Its object will be answered if it fortify any of my readers in humble and confident trust in the providence of GOD, and in a holy fear to provoke the wrath of Heaven, and to bring on their souls the awful denunciation, "Long was I grieved with this generation, and said, It is a people that do err in their hearts, *for they have not known my ways.*" ORION.

For the Churchman.

EXTRACT FROM A LADY'S NOTE-BOOK.

NO. IV.

> Be of good cheer; it is I; be not afraid.
> Matt. xiv. 27.

THE disciples, at the command of their Master, had got into a ship, and committed themselves to the wild fury of a tempestuous sea: our Lord, with his accustomed ardent piety and devotion, had remained alone on shore to offer up to his Father the pure and fragrant incense of his fervent petitions. But, though removed from his friends by a watery barrier, his omnipresent eye beheld them, and he most probably saw the slight bark tossing over the stormy surface of the troubled waters: never unmindful of the perils and distresses of his faithful followers, he, in the fulness of his power, "went unto them, walking on the sea." . . . It was night, and the fainting mariners, worn out by the fatigues of a stormy voyage, beholding in the darkness only a form gliding over the deep, recognise not the features of their much-loved Master, and, thinking they see some fearful apparition, in all the agony of terror, "cry out for fear." But the calm voice of JESUS soon stills their cries: they hear him pronouncing the encouraging words, "Be of good cheer; it is I: be not afraid." But timid Peter doubts even his Lord's assertion; and is not yet satisfied that it was he who addressed them. He demands some sign to convince him of the reality of JESUS' presence. "Lord, if it be thou, bid me come unto thee on the water:" his kind master immediately consents, and in accents of mercy replies, "Come." But a boisterous wind is now sufficient to upset the weak faith of the most timorous of the disciples; "he was afraid:" he rested not on the arm of omnipotence, stretched out for his support: but his compassionate Lord made many allowances for human weakness, conducted him in safety to the rolling vessel, and calmed the wild fury of the elements. . . . . . How striking an emblem of human life is this incident. Each one, at his birth, launches into an ocean, calm and serene for a time, only to heighten, by contrast, the gloom of the succeeding storms. Human life, with its strange vicissitudes of joy and sorrow, liable to be crushed by the violence of the assassin, blighted by the blasting breath of the poisoned breeze, or wasted by lingering disease, does, indeed, bear a wonderful resemblance to the fragile vessel, destined to be torn by the murderous lightning of heaven, shivered by the passing gale, or wrecked on some desert coast. But let the soul remember, that, in the darkest and most tempestuous night of adversity, JESUS is near. The very object of our dread or our distress may be only the manifestation of his arm, extended for our deliverance. This calamity, whatever it be, may be the mode which infinite wisdom has devised to bring us to heaven. The voyage may be a gloomy and a dangerous one, but the land "beyond the swelling flood is clothed" in vernal brightness, and affords to the tired pilgrim a safe and sweet asylum from the dangers and trials of the earth. Oh! let us never, for a moment, imagine ourselves deserted, or in danger of sinking under the heavy weight of wo. Let us discern, with the eye of faith, the form of our Saviour, coming to conduct us over the foaming billows. Listen, only attentively listen, and in the midst of the tumultuous roaring, the still small voice of CHRIST will be heard whispering in the ear, "Be of good cheer; it is I: be not afraid."

L. D.

For the Churchman.

MICHIGAN.—N. Y. STANDING COMMITTEE.

MR. EDITOR,—I am told by "Caution" that if the bishops of our Church are a body only under the constitution, it is merely for "*legislation* in conjunction with the House of Deputies." This is his construction of the constitution, not mine. When the House of Bishops agree to consecrate a bishop elect, or nominate a bishop, they do not "legislate;" and the canons requiring them to do such acts show that the constitution is held to empower them to do whatever is committed to them by legislation. What should be maintained on this point is, that the House of Bishops alone do not bind the Church by any proceeding of theirs not founded on legislation, or what is equivalent to it. Some matters may be intrusted to the House of Bishops by the General Convention, as to what is called 'a committee with power;' for example, the setting forth a "course of study" for our candidates. And I rather think, (for the volume of Journals is not now within my reach,) that this was the function they discharged in 1804, when they sat after the other House had adjourned. Their "expressing opinions, giving counsel, and issuing documents," including "pastoral letters," has always, I believe, been done while the Convention was in session, and while, of course, they were a House: yet even these acts do not bind the Church, or the bishops themselves, as could be shown by several examples.

That Bishop H. U. Onderdonk presided at the meeting of the four bishops in Philadelphia, and Bishop White, at the meeting of the five, does not show that these prelates regarded the assemblage as a body, i. e. with power in the majority to bind the minority; for it is evident enough that neither of them held that opinion. It was a voluntary meeting, as when several citizens or several clergymen assemble to consult together; and, as in those cases, a chairman and secretary were chosen for the sake of order. The grand error, in regard to that case, has been, that the proceedings of the assemblage have, by some, been regarded as obligatory.

"Caution" is not quite accurate concerning "the office of presiding bishop:" in one function the office is "permanent," in two others not; and the permanent function is not necessarily that of presiding in the House of Bishops. To make myself understood, I will suppose a case. Had Bishop White been unable to leave his room during portions of last August and September, Bishop Griswold would have been the presiding bishop in the House, Bishop Moore at the consecration of Dr. Kemper, and Bishop White for all other canonical purposes; and the two latter functions are those of a presiding bishop without a house or body to preside over.

What the Church of England, or the English bishops, would do, if not "by law established," I do not know; neither, I presume, does "Caution." Whatever light we seek from that quarter, must be sought from things as they are, not as they might possibly be, (yet not probably, I think,) under other circumstances.

I like "Caution" for being "old fashioned," but I do not think he is "old fashioned enough." My standard is older than his. I see no case in *Scripture* of bishops (or apostles) acting alone as a body, with power to bind; but I do see the case of the council at Jerusalem, in which "the apostles, and elders, and brethren," legislated, or made "decrees," conjointly. That is my "fashion," and it is more primitive than that of the times distinctively called "primitive." By the way, how would the alleged "primitive" rule, of the "*neighboring* bishops" assembling to choose a bishop for a vacant diocese have applied to Michigan? Neighborhood must have a large meaning, if such bishops could be found. Say, however, 'neighboring dioceses:' there are Ohio and Indiana; strictly Ohio only; and the bishops of both have voted for the same individual. Or, not to make the neighborhood too small, include the dioceses one range farther off, and you have Ohio, Indiana, Illinois, Kentucky, Virginia, and Pennsylvania; and of the eight bishops of or in these, six have voted for that individual, and one is absent from the United States. Try the so-called primitive rule in the next House of Bishops; ask that right reverend body to assemble, even voluntarily, in Maine, Michigan, Arkansas, Louisiana, &c., should there be occasion to select a bishop; and the answer will be decisive; and it will show that the Church of the present day does not hold itself bound by uninspired precedents, in matters of mere human regulation.

And let me say to "Juridicus," that had the last House of Bishops been tested on the point he contends for so strongly, that the bishops *must* assemble in order to act under the 1st canon of 1835, the result would have been against him. A majority of the bishops *cannot* assemble, and none of the distant ones unless accidentally, without immense inconvenience, and an expense which few, if any, of them can bear: the scheme is as absolutely impracticable as can be required by reasonable men. Only the positive necessity of attending General Conventions can justify the sacrifice. No; had the word "meet" been inserted in the 2d section of that canon, it would never have passed the episcopal House, nor indeed the other House, as all would have seen that it must render the canon nugatory. If therefore the *animus senatus* be one of the grounds of "common law" interpretations, (and if it is not, a plain man may think it ought to be, in clear cases,) then this argument of "Juridicus" is manifestly of no force. However pertinent may be "common law" on this point, for civil purposes, the constitution of the United States requires the electors of president and vice president to "meet" in their respective States. Why, then, does not the canon require the bishops to "meet" for selecting a bishop? The omission of that requisition, when there were so many distinguished jurists in the General Convention, is no mean argument that an episcopal meeting was not intended. And, joined with the common-sense arguments, that such meetings are impracticable, and would almost preclude the co-operation of the distant bishops, no further proof need be given that such is not the proper construction of the canon.—"Juridicus" allows force to the argument *ab inconvenienti*; let me ask him, then, is it not immeasurably *more* "inconvenient" to execute this section of the canon by means of a meeting of the bishops than by correspondence?

While on this subject, let me add a word on the proceedings of the New-York Standing Committee. They tell the world, (for the publication sems to be official,) that a majority of the bishops of our Church have done wrong in deciding, as they have in effect, that there need be no episcopal meeting in the case of Michigan; that the proceedings of that Convention have been regular, (they were printed in our periodicals,) and that the Diocese ought to have a bishop. This Standing Committee "doubt," in one sentence, whether such a meeting is "absolutely required;" in the next, they declare it "highly expedient and desirable;" and then in their resolution, without allowing the majority of the bishops the benefit of this "doubt," and without respecting their right to determine for themselves what is "expedient and desirable" in regard to their own action, the want of such a meeting is made a "reason" why the New-York Committee will not consent to the consecration of the person elected. Surely that highly respectable Committee did not perceive that this was an encroachment on precincts they had no right to enter; had the canon required an episcopal meeting, they might justly inquire whether it had been held, but not when the canon contains nothing of the kind. Surely they did not perceive that if standing committees may, without any canon, define what bishops ought to do, bishops may, independently of canons, define what standing committees ought to do; and that, if the notion be sustained that the bishops are a body out of the General Convention, they may turn upon the committees with as good authority, and far greater influence, and so nullify one of the best features of our polity. If they deem the bishops too wise and too trustworthy to do this, why not deem the majority of them wise enough and trustworthy enough to determine how they will act under the canon mentioned?

The objection of the New-York Committee to the bishop elect, that he has not been long in the ministry, would have applied some years ago, if I do not greatly mistake, to one of our ablest and most eminent bishops now living; but it does not appear to have had weight with the Committee of that day. I am under the impression, also, that it would not have been entirely inapplicable in the case of our lamented Ravenscroft. And yet neither of these had the previous vote, and implied attestation of fitness, of a majority of our bishops, as has the bishop elect of Michigan. I feel at liberty to add this paragraph, because the proceedings of the Committee are published.

CANDOR.

NOTE.—The delay of a week in inserting my piece has enabled me to discover that the business of the House of Bishops, so called, in 1804, was not the arrangement of the course of studies, but the affair of the notorious Ammi Rogers. The reference is unfortunate for "Caution;" for, 1. The bishops only expressed an *opinion*, and *recommended* certain proceedings. 2. The opinion and recommendation having no authority, there have ever since been opposite constructions of the case, which might have given much trouble, if the man had had character to sustain his cause. 3. In 1808 it was declared, "The General Convention have no cognizance of the case;" which they would have had, if the action of the bishops on it had been obligatory. 4. Something very like a "no cognizance" was declared in two cases by the House of Bishops in 1835. All that remains, therefore, to "Caution," is the expression "*House* of Bishops," used in reference to the anomalous session on this affair. But the word "House" in this matter will avail him as little as the same word in the fifth canon of 1832, applied to the presiding bishop when the Convention is not in session: in both instances the word is inserted erroneously, through oversight. The only survivor of the House of 1804, has declared that the bishops are *not* a body, except in the General Convention. This is the best evidence now attainable in the case; and it decides that the denominating the bishops a "House," the adjourning as such, &c., after the Convention was dissolved, were mere inadvertencies, and ought not to be made the ground of any serious argument.

CANDOR.

For the Churchman.

MR. EDITOR,—Your correspondent, "Juridicus," has at length reached his argument,—in your paper of the 14th,—and I congratulate him on its felicitous application to the case of small dioceses asking for bishops, in the recess of the General Convention. His argument is this, viz: When a "power" is given to a number of persons, which "requires the exercise of judgment, ALL *the persons intrusted with it* MUST *be assembled together* when they execute it," For this he quotes various legal authorities; and I must take for granted that they are conclusive in matters ordained by the *civil* laws. But does "Juridicus" think that, had he informed the last General Convention of this doctrine, and warned them that *canons* must have the same construction, the second section of canon I., and the fifth section of canon II., would have passed? What! ALL the bishops, old and young, infirm and active, near and distant, assemble to elect under those canons! Have ALL the bishops of our Church assembled, say three times, since we had bishops, even at General Conventions!

Let "Juridicus" recollect also, that on the same principle, ALL *the standing committees should meet* IN ONE BODY, for the "exercise of judgment" in the case! Let him further recollect, that both bishops and committees should, for the same reason, convene respectively, there being no absentees, for confirming elections by dioceses,—and for acting on episcopal resignations,—and the bishops, for calling special conventions! And if the last hypothesis be true, the act of the special General Convention of 1821, which gave the General Theological Seminary to New-York, is just as void as the recent episcopal election for Michigan! In short, if any of the hypotheses are true, about half our living bishops were illegally consecrated.

No, Sir, our General Conventions never imagined that they legislated under such an interpretation of their acts. And in this obvious fact, I see a full answer to the argument with which "Juridicus" would enlighten our bishops and standing committess. JUSTIFICUS.

THE CHURCHMAN.

SATURDAY, MAY 21, 1836.

THE LUTHERAN REFORMATION.—The leading communication on our first page will probably be thought, by many, too high-toned for a Protestant paper. It is enough for us that it comes fairly within the limits of opinion permitted by our Church. As Episcopalians we are as free to condemn the Lutheran Reformation as to praise it. It was different in principle from the reformation of the Anglican Church. The one rejected and the other retained the episcopacy, the constituted bond of union in CHRIST'S Church: the one reformed on the basis of Scripture, as interpreted by unrestricted private judgment, the other reformed on the basis of Scripture, as carried out, illustrated, and embodied in the institutions of the first three centuries of the Church: the one presented the spectacle of individuals seceding on the ground of *personal* rights; the other of a national Church, an integral portion of the catholic Church, acting collectively, and on the ground of *ecclesiastical* rights, casting off corruptions and restoring the simplicity of a primitive age. Obviously, therefore, as *Episcopalians*, we are in nowise pledged to defend the Lutheran Reformation, but are at perfect liberty to denounce it as a schism and a sin, and productive of evil. We do not say that such is our individual opinion, but that the opinion itself is entirely consistent with the doctrines and constitution of our Church, and that consequently the right to maintain it is secured to every member of our Church. And so we are equally at liberty to maintain that the Lutheran Reformation was right, not schismatic, and not productive of evil, but on the contrary a great blessing to the Church of CHRIST. The point, in fine, is an open one, on which the Church allows a wide latitude of opinion.

Our limits do not permit us to go minutely and at length into the question, but we cannot refrain from expressing, in kind but decided terms, a dissent from the opinion of our correspondent, that if Luther and his illustrious associates had pursued a different course, the Church would of itself have prosecuted the work of reformation. For in the first place, on the principles then advocated by the opponents of Luther, and to this day maintained by the Church of Rome, the Church was not competent to any other reformation than that of morals and discipline. Reformation in doctrine was impossible, for by the nonsensical figment of infallibility—a crotchet which, as at some suitable time we mean to show, is held in common by enthusiasts, ultra Calvinists, infidels, and Romanists, all such reformation is wholly precluded, and any error of doctrine once admitted into the Church is, *ipso facto*, consecrated and eternized with the seals of sanctity and perpetuity. [Observe, we do not say that the *Catholic Church* at the time we are speaking of, held to infallibility, but only the opponents of Luther, among whom, for aught we can learn to the contrary, the fancy was first engendered. Certainly the Catholic Church has never held to infallibility, nor have we ever discovered any decree of any council by which the Church of Rome has formally declared herself infallible. We believe, after all, that this splendid foundation of infallibility rests itself on private opinion, and should be very thankful for some light as to the history of its origin in the Church of Rome.] And as to morals and discipline, we do not believe that without the Reformation of Luther any important step would ever have been taken by the Church. The Reformers had been amused with promises till all reasonable patience was exhausted. The state of Roman Catholic countries at the present day, furnishes abundant proof that the desired reformation would never have been accomplished: their state is as low and degraded as it was previous to the Reformation, and it is only in Protestant countries that any advances toward a reformation have been made, and these ought, in all fairness, to be ascribed to the indirect influence of the Lutheran Reformation. Three centuries have now elapsed, and not a step has been taken toward removing that prolific source of abuse and licentiousness, the constrained* celibacy of the clergy. Besides, many of the grossest abuses are so closely intertwined with their articles of faith, as to be inseparable from them,—such, for instance, as spring from auricular confession.† But on the principle of Bellarmine and his successors, whatever has been once admitted as an article of faith, remains so for ever. "As it was in the beginning, is now, and ever shall be," is in this way, as indelibly engraven on some of the gross abuses of Rome, as on the fundamental articles of the Christian faith.

There are other points in which we should probably differ from our correspondent, but it is a difference which can admit no infusion of bitterness. We have seen in his pen, from the first of his contributions, indications of great promise. His mind is manifestly sympathizing with many others in what will probably ere long, if it is not already, be developed as one of the tendencies of the age. For it cannot be concealed that an extensive reaction has taken place from the recent explosions of fanaticism; and as action and reaction are equal, the movement from fanaticism and infidelity, while their blighting effects are fresh before us, and the blessings that preceded them are forgotten, will probably be toward the opposite extreme of Romanism. The development of such tendencies in well-constituted and well-disciplined minds, such as we believe our correspondent to possess, gives no ground for fear, but rather rejoicing. We are sure that such minds will stop, where feeble and ill-regulated minds would not stop, short of dangerous extremes; and within such limits, the free expression of opinions contrary to the spirit of past licentiousness is salutary, and therefore matter of rejoicing. For this reason we would encourage our correspondent to prosecute his inquiries, and are happy in the belief that the communion of which he is a member will give free scope to his love of antiquity and his disposition to exalt the rights and prerogatives of the Catholic Church. Let him go fearlessly forward, and investigate the causes and results of the Lutheran Reformation; and let him not heed the charge of Romanism which will be advanced only by ignorant and bigoted minds, but remember that the ablest defenders of the Church of England have ever been those who have been accused of approximating to the Church of Rome. It is the school of Bull, and Hickes, and Patrick; who, standing on the impregnable ground of antiquity, have convicted the Church of Rome in all her distinguishing dogmas of *novelties*, that have been the ablest champions of the Church of England. And it would be indeed an omen of good if her daughter in America should give birth to a similar class, whose conservative principles should operate as a safe antagonist force to the loose and skeptical spirit of the age.

Thoughts on the Religious State of the Country; with Reasons for preferring Episcopacy. By Rev. CALVIN COLTON. New-York: Harper & Brothers. 1836.

WE took up this book with strong prepossessions against it, and now that we have read it, we introduce it to the reader with some embarrassment. We were prepossessed against it for two reasons. First, it was the production of a man who had changed his religion; and we are in the habit of thinking that good sense, modesty, and propriety require a man, as a general rule, when he feels bound to make a change, to do it quietly, and not invite public attention to the fact by writing a book. Secondly, notwithstanding the author's adoption of Episcopacy, we expected to find but little sympathy in his practical views of religion: as the correspondent of the New-York Observer, he had grieved us by his animadversions on the state of religion in England, and the efforts which he described himself as making to introduce the mechanism of those extravagant excitements, which, under the name of revivals, were spreading such desolation through our land. But our prepossessions have been wholly removed. In the first place the work affords evidence that Mr. Colton is a fair exception to the rule of silence which delicacy for the most part would dictate. For the last ten years he has been out of the country; in this time great changes have occurred in the religious world: long-established institutions have been shaken to their foundation; new tendencies have been developed, new combinations are in the act of forming. On his return, therefore, Mr. Colton found himself almost in a strange world, where discord had been exchanged for peace, confusion for order, and where the waves of infidelity and fanaticism were breaking over fields that he had left green and promising. In investigating the causes of this change, and searching for its remedy, his mind has seized upon EPISCOPACY, the episcopacy of the Primitive Church, the episcopacy of the Protestant Episcopal Church in this land, with its defined powers and responsible agents, as furnishing the identical *principle of order*, the want and violation of which had produced the evils which have defaced so large a portion of the American Zion, and the beauty of which is at present so happily exemplified in the less numerous but, we must think, more pure and primitive portion in which Mr. Colton has now sought refuge. Hence, Mr. Colton's "reasons for preferring Episcopacy" have naturally grown out of those "Thoughts on the Religious State of the Country,' which unavoidably presented themselves to his mind, as an observing and intelligent traveller, on a return to his country. We cannot but think, therefore, that a step which would have been of questionable delicacy under other circumstances, is in this peculiar aspect of affairs, made with a good grace by Mr. Colton. In the public mind the "Reasons for Episcopacy" may be the leading feature of the book, but it is, in truth, as expressed on the title-page, a subordinate and accidental feature.

The other ground of prejudice was the strong desire manifested by Mr. Colton, while in England, to introduce there a system of excitement, which we felt here to have been productive of the most disastrous consequences. On this point also we have been perfectly satisfied. Mr. Colton left the country before the character of these modern "revivals" had shown itself. The class of revivals which we have so earnestly opposed, he goes even beyond us in deprecating: such revivals as those for which Mr. Colton expresses his approbation and early attachment, though we have never witnessed them, we should think it sinful to oppose.

In describing the grounds of our own prepossession against the book, we have in part anticipated the reason of our embarrassment in introducing it to our readers. It is the consciousness that any praise which we may bestow on it will be attributed to party or sectarian feeling. We cannot say that we shall not heed such a charge, but we can say that, as far as we know ourselves, it will be eminently unjust. We should deserve the scorn of the world if we could look upon the book in the contemptible light of a party trophy. We have no feeling of the kind. We desire to regard the book as the production of a sincere and intelligent mind, arrested by the sudden and multiplied evils which have disfigured the character and retarded the progress, in our country, of the religion of JESUS CHRIST, anxiously investigating the causes of the evils, and searching for their remedy. And in this point of view we do not hesitate to say that Mr. Colton's book is one of an extraordinary character. He gives a most graphic exhibition of the state of religion in our country, and probes its wounds with a skilful hand. His intimate acquaintance with the organization of the Congregational and Presbyterian system, and of its practical operation, enables him to disentangle all its intricacies of confusion, and trace them to their origin. We are detaining the reader, however, from the book itself, of which we wish to give a brief analysis, accompanied by a few extracts.

After alluding to his change of connexions, his absence abroad, and the altered state of things which he found on his return, Mr. Colton proceeds at once to the defects of Presbyterianism and Congregationalism, and he is not long in putting his finger on one of the main springs of disorder and animosity.

"But, to the subject suggested in the opening of the last paragraph—the pastoral office, prerogatives, &c. In this capacity I have had ten years' experience in the Presbyterian connexion, having filled it during that period in form; having supplied congregations an additional time of two or three years; was educated a Congregationalist, and have officiated as a clergyman in that way several transient periods. I am, perhaps, as well acquainted with one as with the other, and do not perceive, that the pastoral relation and prerogatives vary much between the two, if we except the form. The Presbyterian pastor has a session of ruling elders associated with him for advice and pastoral government, each one of whom has an equal voice with the pastor, except that the latter is *ex-officio* moderator. In Congregational churches, officers called deacons, and sometimes a standing committee, are the associate council with the pastor, and have an influence nearly or quite tantamount with that of the Presbyterian session of elders; but this influence is not so uniform, or so well defined, and depends more upon adventitious circumstances. It is rather the influence of men than of office; and I have known it to be carried far beyond that which is ordinarily assumed by a session."

His objection to this feature of Presbyterian and Congregational polity is, that it robs the pastoral office of its primitive, legitimate, essential, and reasonable influence. Dismissing the two former epithets as liable to dispute, he proceeds to show that the pastoral office under such an organization is deprived of *essential* and *reasonable* influence. With a view to show this, he first practically illustrates the operation of the objectionable system.

"The common talk and known confessions of Presbyterian and Congregational clergymen throughout the country, on this point, especially in their own circles, with which I am too well acquainted to be an incompetent witness, places the matter beyond a question, so far as their own experience and their sense of it may be taken in evidence. These associates in the pastoral office—for such is virtually their standing—generally claim to be wise in counsel, and they claim to have their share. Of the work, of course they do nothing. They may be honest and good men, and very pious; but in most churches they are men of little intellectual culture; and the less they have, the more confident and unbending are they in their opinions. If a minister travels an inch beyond the circle of their vision in theology, or startles them with a new idea in his interpretation of Scripture, it is not unlikely that their suspicions of his orthodoxy will be awakened. If he does anything out of the common course, he is an innovator. If, from the multiplicity of his cares and engagements, he is now and then obliged to preach an old sermon, or exchange more than is agreeable, or does not visit so much as might be expected, he is lazy. For these and for other delinquencies, as adjudged by these associates, it becomes their conscientious duty to admonish him. He who is appointed to supervise the flock, is himself supervised. 'I have a charge to give you,' said a deacon to me once, the first time and the moment I was introduced to him, after I had preached one or two Sabbaths in the place—and, as it happened, it was the first word he said after we shook hands—adding, 'I often give charges to ministers.' I knew him to be an important man, and the first in the church; but as I had nothing at stake there that depended on his favor, I could not resist the temptation of replying to him, in view of his consequential airs, 'You may use your discretion, Sir, in this particular instance; but I can tell you that ministers are sometimes overcharged.' However, I did not escape.

"It seems to be a principle in Presbyterian and Congregational churches, that the minister must be overlooked by the elders and deacons; and if he does not quietly submit to their rule his condition will be uncomfortable. He may also expect visitations from women to instruct him in his duty; at least, they will contrive to convey to him their opinions. It is said of Dr. Bellamy of Bethlehem, Connecticut, who was eminently a peacemaker, and was always sent for by all the churches in the country around, for a great distance, to settle their difficulties, that having just returned from one of these errands, and put out his horse, another message of the same kind came from another quarter. 'And what is the matter,' said the doctor, to the messenger. 'Why,' said he, 'Deacon —— has—' 'Has?—that's enough. There never is a difficulty in a church but some old deacon is at the bottom of it.'"

It is not strange that such a system should now and then have given occasion to some such shrewd remark as the following:

"In the early history of New-England, a non-conformist minister, from the old country, is represented to have said, after a little experience on this side of the water, 'I left England to get rid of my lords the bishops; but here I find in their place my lords the brethren and sisters; save me from the latter, and let me have the former.'"

But to proceed with the illustration:

"It has actually happened within a few years last past, in New-England, and I believe, in other parts of the country, that there has been a system of lay visitation of the clergy, for the purpose of counselling, admonishing, and urging them up to their duty; and that these self-commissioned apostles, two and two, have gone from town to town, and from district to district of the country, making inquisition at the mouth of common rumor, and by such other modes as might be convenient, into the conduct and fidelity of clergymen whom they never saw; and having exhausted their means of information, have made their way into the closets of their adopted protegés, to advise, admonish, pray with and for them, according as they might need. Having fulfilled their office, they have renewed their march, 'staff and scrip,' in a straight-forward way, to the next parish in the assigned round of their visitations, to enact the same scene; and so on, till their work was done."

The clergy, in general, seem to have submitted to this dictation, but occasionally it met with a suitable repulse:

"I have heard of one reception of these lay apostles, which may not be unworthy of record. One pair of them—for they went forth 'two and two,' and thus far were conformed to Scripture—both of them mechanics, and one a shoemaker, having abandoned their calling to engage in this enterprise, came upon a subject, who was not well disposed to recognise their commission. They began to talk with him: 'We have come to stir you up.' 'How is the shoe business in your city?' said the clergyman to the shoemaker, who was the speaker: for it was a city from which they came. The shoemaker looked vacant, and stared at the question, as if he thought it not very pertinent to his errand, and after a little pause, proceeded in the discharge of his office: 'We have come to give your church a shaking.' 'Is the market for shoes good?' said the clergyman. Abashed at this apparent obliquity, the shoemaker paused again; and again went on in a like manner. To which the clergyman:—'Your business is at a stand, Sir, I presume; I suppose you have nothing to do.' And so the dialogue went on: the shoemaker confining himself to his duty, and the clergyman talking only of shoes, in varied and constantly shifting colloquy, till the perverse and wicked pertinacity of the latter discouraged the former; and the shoemaker and his brother took up their hats, to 'shake off the dust of their feet,' and turn away to a more hopeful subject. The clergyman bowed them very civilly out of doors, expressing his wish, as they departed, that the shoe business might soon revive. Of course, these lay apostles, in this instance, were horror-struck; and it cannot be supposed they were much inclined to leave their blessing behind them."

Surely the author cannot be wrong in stating the effects of such a system on the minds of his clerical brethren:

"I believe I do not mistake in expressing the conviction, that there are hundreds, not to say thousands, of the Presbyterian and Congregational clergy, who will sympathize with me thoroughly in these strictures on the encroachments of the laity upon pastoral prerogative; who groan under it; who feel that it ought to be rebuked and corrected, but despair of it; and who know that their usefulness is abridged by it to an amount that cannot be estimated. It can hardly be denied, I think, that the prevalence of this spirit has greatly increased within a few years, and become a great and alarming evil. This increase is owing, no doubt, to the influence and new practices introduced into the religious world by a certain class of ministers, who have lately risen and taken upon themselves to rebuke and set down as unfaithful all other ministers, who do not conform to their new ways, or sustain them in their extravagant career."

We pass over, yet not without earnestly recommending to the reader's perusal, some deeply interesting descriptions of the ruinous effects of the system of excitement on the minds and health of clergy and people. Mournful indeed is the record of the numbers whom it has brought to a premature grave or driven to insanity. But thrilling as are the author's statements on this head, we fear the half has not been told.

The next defect pointed out, is the mode of admission to full communion. To us it has ever seemed astonishing that a system could be sustained which is so revolting to the intelligence of one sex, and to the delicacy of the other; such a clog to ministerial usefulness and infringement on private rights. We wish we could give the reader the entire section: we can only present him with the brief summary of evils, details of which are most clearly and convincingly delineated.

"The system is vicious, as a whole: it embarrasses the ministry in all its forms and modes of operation, and disappoints its aims and ends; it sets up a complicated, inconvenient, unmanageable machinery, which is hard to keep standing so as to command respect, much more to keep going so as to do good. There is virtually, as seems to me, more power exhausted on the machinery itself to keep it in order, than on the world to bring it into connection with it. It repulses men and women of exemplary Christian lives, who are assumed not to be Christians by the application of these terms, and are regarded and treated as belonging to the world—but whose influence is most important to the Christian cause—and sometimes more important than that of all in connexion with such an organization in a given place. It encourages and invites meddling in the affairs of others, and to sit in judgment on others' characters, by an elementary principle of the association; it deposites the ministerial and pastoral prerogative, or the disposal and control of it, in the hands of the laity, inasmuch as it can never be used without their voice expressed in assembly.

"It would hardly be believed, that this system has tacitly, and to all intents and purposes robbed the Christian ministry of its distinctive and peculiar powers—viz. of keeping up the Church of JESUS CHRIST; for it must be admitted, that these powers, so far as the keeping up of a visible form is concerned, are in the sacraments; and the sacraments, according to general usage, are lodged in these organizations. I believe it would commonly be regarded as a violation of usage and of propriety—and of course of fundamental principle—if the sacraments should be administered independently of them. Ministers may preach where they can find hearers; but the church and its sacraments are in these associations. A pastor is not even necessary to constitute a church. This machinery has absorbed all controlling power, and the ministry is an accident. That which was first, has come to be last. It seems never to be imagined, that there is any departure in all this from apostolic usage, and that the entire order of primitive organization is reversed. CHRIST gave his sacraments to his ministers—to the apostles—that in the use of them they and their successors might maintain the visible forms of his kingdom. But in this system the sacraments and the control of them are held by organizations of laity, and the ministry are obliged to ask leave to take and to use them! It would be a censurable irregularity, if they should presume to recover this power, to use it at their own discretion, and on their own official responsibility. It is morally impossible, as their society is now constituted in connexion with the people.

"In all points of view, therefore, the theory of this system is most unfortunate in its application: the ministry is robbed of its primitive powers; virtually there is no ministry; their feet and hands are bound in chains; they are entirely subject to the popular will.

(*To be continued.*)

GREECE—APOSTOLIC CANONS.—The Christian Witness of last week contains a letter from the Rev. Dr. Robertson, which gives additional encouragement respecting the prospects of the Greek mission. Dr. R. is much in want of a printer, and earnestly hopes that a suitable person will soon be sent to him from America. His school is flourishing; so much so that for want of adequate assistance, he is continually under the necessity of refusing applications for admission. The letter also contains an interesting account of a recent discussion in the Greek periodical journals relative to the authenticity of the "Apostolic Constitutions," a spurious production of the fourth century, which, it seems, is generally received as genuine in the Greek Church. This work attracted much attention a century ago in England, in consequence of its claims to apostolic authority being advocated by the erratic Whiston, with a view to the support of the Arian hypothesis, which led to his expulsion from the University of Oxford. From what Dr. Robertson says, the work seems to be held in high reverence in Greece. The writer who has questioned its claims is Pharmakides, who, it seems, was educated in Germany, and is a man of much learning. The notice of the discussion is chiefly important as indicating a reviving spirit of inquiry in this interesting land.

The Episcopal Recorder gives the following summary of what has been achieved by the press under Mr. Robertson. Among the works published are Archbishop Newcome's Harmony of the Gospels.

"The Harmony, when finished, will comprise about 400 pages of 8vo. size. The whole amount of pages then during the last two years is 3,016,000, or more than one and a half times the amount during all the antecedent period. Of these pages 982,700 are for Grammars and classical books for schools, all the remainder, in number 2,033,300, are for works of a moral and religious character. This is equal to 101,665 tracts of 20 pages each, or more than 50,000 such tracts annually, exclusive of the books of a literary nature. The greater part of the religious publications are at the expense of the American Tract Society, a portion at that of the Young Men's Tract Society of Philadelphia, a portion at that of the Sunday Schools of your own Church, and the Book of Genesis at that of the British and Foreign Bible Society."

INFIDELITY AND ITS ANTIDOTES.—The reader cannot fail to be interested in the extracts on our last page,* from the journal of Archdeacon Wix, and to be struck especially by the great dearth which the Archdeacon found of Bibles, Prayer-books, and Tracts, as well as the signal blessings which his observation justified him in attributing to the few good seed of this kind, which were sparsely scattered over the extensive and desolate region through which he travelled. "The wants which I have discovered," says this truly venerable and apostolic laborer, "of books alone, have, I grieve to say, been very, very far beyond what my means—far beyond what the means our district committee could place at my disposal—would enable me to supply. I sincerely hope," he adds, "*that my narrative may stimulate the charitable at home to a more liberal aid of the societies.*" Such, too, we hope and pray, may be its effect on "the charitable" in the United States. And if any additional proof were needed, of the efficacy of the press in disseminating and cherishing the principles of good order, morality, and piety,—if any additional stimulants were needed to induce "the charitable" of our communion to sustain and invigorate the societies which are the effective vehicles of their charity,—they may be found in such evidences as are contained in the following extract from the same journal, of the activity with which the infidels of our country ply the press for the diffusion of their anti-social and anti-christian dogmas. What American Christian can read the following too true description, and not resolve to redouble his efforts to wipe off the foul stigma of infidelity from the escutcheon of his country? What American Churchman can read it, and not resolve, by GOD'S help, to redouble his efforts in behalf of those societies which afford the best antidote to the poison of infidelity, by the extensive circulation of Bibles, Prayer-books, and Tracts?

"I have been in a settlement where the simple people were desirous of seeking GOD,—where seventy children might be collected in any school which might be opened, so anxious are their parents for their religious instruction. There an infidel, of better education than those around him, has been settled from the States of the American Union. For the last four years, I found that it had been his delight to ridicule what he esteems the prejudices of the Christian believer! To spread among such of his neighbors as can read, the licentious tracts of the freethinker, and to encourage in the young an early assertion of their independence upon the parents under whose roof they were thanklessly lodging, and whose bread they were idly eating! If I could only send into each settlement of the island, printed gospel truth, in the same quantity which this pestilent American settler had ready to disseminate of publications of a contrary character, I should be happy.

Christian reader! can you read with indifference that, in a place where scriptural knowledge is necessarily very low, publications should be propagated of so mischievously and offensively infidel a character, that their editors have been prosecuted and sentenced for their blasphemy, even in the American city of Boston, where infidel opinions must be irreligious indeed, to provoke a successful prosecution? Can you learn with unconcern, that I saw several hundred copies of another publication, the aim of which was the overthrow of man's belief in an eternal punishment for sin, and which conveyed notions the most confined, and confused, and unsatisfactory, respecting our divine atonement? And lastly, can you learn, without horror, that I saw many copies of works which were written for the express purpose of persuading men to look to their own worth and their own works for salvation, and to think of JESUS only as a mere man like ourselves? Language, moreover, was in one of these publications—a Boston weekly periodical, which I regret to write has its two thousand subscribers, and an agent in Halifax, the capital of the Diocese of Nova-Scotia, and another at Quebec—language was, in this, used respecting that JESUS, at whose name we bow, of such awfully blasphemous character, that the most profane about the wharves of this very profane place in which I am now writing, would, I trust, shudder at its repetition.

These books were in the hands, too, of one who travels much about the island, who has opportunities of visiting distant settlements, conversing with the people and influencing their minds, which the missionary might envy." pp. 246–248.

FLORIDA—"This Territory," says a writer in the Missionary, "will be a starting point, from which South America and the West Indies may be influenced. Missionaries may go out from this diocese, educated and prepared here, and the borders of our Church, crossing the Gulf of Mexico, may be extended farther and farther to the south, gathering into the fold of Christ those who now are bound in superstition, or palsied through ignorance."

CHRISTIANITY IN INDIA.—At the instance of two gentlemen engaged in the East India trade, one of them an active layman in our Church, the other a member of the Dutch Reformed Church, the Agent of our Press, some time ago, transmitted five hundred Bibles to the Calcutta Bible Society. The following letter is from Archdeacon Dealtry, acknowledging the receipt of this donation. By some mistake, the Archdeacon ascribes the gift to the New-York Auxiliary Bible and Common Prayer Book Society, of which, also, Mr. Smith was at that time the Agent. The letter will be found to throw much and gratifying light on the state of Christianity in the East-Indies. The invoice of books accompanying the letter, and referred to in it, we have also thought worthy of publication, as illustrating the operations of the Society.

This letter, in common with all else that we learn respecting the religious aspect of India, strengthens the conviction that Christianity will ultimately, by means chiefly of British literature and institutions, be established in that extensive country. Whenever the language and literature of a Christian people are introduced among a Heathen nation, the way is opened by Providence to the missionary, and Christianity will surely and successfully follow.

The example of the liberal donors, is one that commends itself for imitation to all Christian merchants engaged in commerce with foreign lands.

"To Floyd Smith, Esq.,

"DEAR SIR,—I am requested by the Committee of the Calcutta Auxiliary Bible Society, to acknowledge the receipt of five hundred English Bibles, and to express their thanks for the unexpected and liberal grant, so suitable to their present wants.

"It gives me much pleasure in being able to state that the objects of the Bible and Missionary Societies have been making rapid progress in this country within the last few years. This is discernible in a greater accession of converts than usual, but to a greater extent in the anxiety for moral as well as intellectual improvement manifest among the youth of every class, leading them to inquiry and research, which, if directed aright, may lead to the happiest results.

"The missionaries in the field, if considered with reference to the wants of India, are few and inadequate; but it will ever be the same, so long as we have to look *only* to foreign countries for instructers. Of late, the directors of the different missionary bodies and others have felt and have begun to act, on the principle that it is advisable to look to the youths of the country for their future missionaries and teachers. Hence have sprung up Bishops College, the High school, an Infant school, the General Assembly of Scotland's Seminaries, Serampore College, and other intitutions, tending more or less to the spread of Christian knowledge, and designed to raise up classes of native youths to carry on the great work of evangelizing the country.

"The power of the Almighty has also been very visible in overruling the purposes of undesigned and unwilling instruments to the furtherance of his own cause.

"The government have for several years past been laudably desirous of educating the natives, and felt some difficulty in commencing their operations. The natives were apt to consider them as uniting with the missionaries in endeavoring to convert them to Christianity. To give them confidence, every precaution was used to exclude the sacred Scriptures and Christianity from the halls of the first institution,—the Hindoo College. Nothing could be more unpromising than this institution at its commencement; but even this dry rock has been made to gush out with water, and may yet be made the means of assisting in irrigating and fertilizing the land. The knowledge of geography and history has been the means of shaking the faith of many of the Hindoo youth in their own religion. The knowledge of English has enabled them to examine the Scriptures, and other religious publications, which their friends would never have permitted them to read in their native language. A few of them have professed their conviction of the truth of Christianity, have been received into the fold of CHRIST, and are now preparing for admission into the Christian ministry.

"Another instrument, the Durmah Subha, in direct opposition to the intention of its originators is silently undermining the strong holds of idolatry. The Durmah Subha is an association of Hindoos, originally formed to promote an appeal to the British Parliament against the law prohibiting the burning of Hindoo widows, and since continued on the plea of protecting the interests of the Hindoo religion. The first display of its powers was exhibited by excommunicating those who had signed a counter petition, approving of the law against suttees. The Directors of the Association have now descended to a system of espionage into the privacies of family intercourse for the detection of defaulters against the Hindoo faith, and have given umbrage to many Hindoos of influence and wealth by their acts. The consequence is, that a spirit of sectarianism is springing up among the Hindoos, and they are beginning to examine into their shasters, in the hope of giving prominence to their own peculiar opinions, and to throw down those of their opponents. Inquiry thus beneficial to the cause of the truth, must eventually lead to the subversion of a system so completely erroneous as that of Hindooism.

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* It is idle for Romanists to charge us with unfairness in the application of this epithet to their system of celibacy. Because a man is free to become a priest or not, therefore they tell us his celibacy is not constrained, though it is ever after obligatory. Such an argument would prove that the residence of the prisoners at Auburn is not constrained, as they were at first free not to commit the crime which procured their sentence.

† The Council of Trent makes the act of confession to a priest to be of the matter of the sacrament of penance, necessary to the completeness of the sacrament, and to the full and perfect remission of sins. See 14th sess. cap. 3d. Chap. 9th of the same session, affirms, "Whosoever shall ever affirm that the confession of every sin, according to the custom of the Church is impossible, and merely a human tradition which the pious should reject, or that all Christians, of both sexes, are not bound to observe the same, according to the constitution of the great Council of Lateran, let him be accursed." This decree the Church of Rome can never reverse; and she considers belief in it to be equally obligatory, and equally fundamental and essential with belief in the passion and death of our Saviour.

* Allusion is here made to an interesting article in the Christian Observer for April last which we had prepared with a running comment for insertion as above mentioned. The journal was unluckily lost, but the place of the article is in a measure supplied by another of similar nature from the British Critic.

"I have given you a slight idea of the state of things in this country, and hardly need add, how acceptable a cheap edition of the English Scriptures must be at such a period. The English language being, from a variety of circumstances, much studied now in India, and the minds of the youths generally anxious for instruction, and that of many of the heathen youth hanging by a hair between deism and infidelity, it has become more than ordinarily the duty of Christians to place the Scriptures in their hands. May your gift be instrumental in drawing many to a serious consideration of their everlasting welfare.

"In conclusion, it only remains for me to add, that the Calcutta Committee have despatched by the 'Mount Vernon,' Captain J. J. Scolie, a small supply of their oriental publications, (as per enclosed list,) as a mark of their sentiments, and that I have added to this packet a copy of each of the Calcutta Auxiliary Annual Reports for the last three years.

"I am, dear Sir, yours, very truly,

"T. Dealtry, *Archdeacon of Calcutta,*
Sec'ry to the Calcutta Bible Society.

"*Calcutta, Nov.* 21, 1835."

"To two copies American Bible, 4to. Calcutta edition, calf; two copies Malay Bible, Arabic character, 4to. calf; one copy Malay Bible, Roman character, Europe edition, 8vo. calf; one copy Malay Testament, Arabic character, Europe edition, 8vo. calf; one copy Arabic Testament, Europe edition, 8vo. calf; one copy Arabic Testament, Calcutta edition, 8vo. calf; two copies Persian Genesis, Europe edition, 8vo. calf; two copies Persian Pentateuch, (Robinson's,) 4to. boards; two copies Persian New Testament, Calcutta edition, 8vo. sheep; two copies Persian Isaiah, 8vo. cloth cover; two copies Persian Jeremiah, 8vo. cloth cover; two copies Hindusthani Pentateuch, Pn. Church, 8vo. calf; two copies Hindusthani Old Testament, Pn. Church, 4to. calf; two copies Hindusthani New Testament, Pn. Church, 4to. calf; two copies Hindusthani Proverbs, Pn. Church, 8vo. boards; two copies Hindusthani Isaiah, Nagree Church, 8vo. sheep; two copies Hindusthani Proverbs, Nagree Church, 8vo. stiff cover; two copies Hindusthani Genesis, Nagree Church, 8vo. sheep; two copies Hindusthani Psalms, Nagree Church, 8vo. sheep; two copies Hindusthani Gospel of St. Matthew, Pn. Church, with English on opposite pages, 8vo. boards; two copies Hinduwi Pentateuch, 8vo. cloth; two copies Hinduwi New Testament, 8vo. sheep; two copies Hinduwi Isaiah, sheep; two copies Hinduwi Proverbs, stiff cover; two copies Bengali Bible, 8vo. boards; two copies Bengali Pentateuch, with historical books, royal 8vo. calf; two copies Bengali Four Gospels, cloth cover; two copies Bengali Acts, stiff cover; two copies Bengali Romans, stiff cover; two copies Bengali First Corinthians, stiff cover; two copies Gospels of St. Matthew and John, in Bengali and English on opposite pages, bound together, 8vo. boards; two copies Orissa, Prophetical Books, 8vo. boards; two copies Telinga Testament, 8vo. boards; two copies Multan Testament, 8vo. boards; two copies Vikanera Testament, 8vo. boards; two copies Haruti Testament, 8vo. boards; two copies Gazerati Testament, 8vo. boards; two copies Assam Testament, 8vo. boards; two copies Pushtu Testament, 8vo. boards; two copies Nepala Testament, 8vo. boards; two copies Kunkun Testament, 8vo. boards; two copies Cashmera Testament, 8vo boards; two copies Javanese Testament, 8vo. boards."

State of Religion in London.—The Rev. B. N. Noel has addressed a letter to the Lord Bishop of London, entitled "The State of the Metropolis Considered," in which he states that there are at the present time in London and its vicinity, 500,000 sabbath-breakers, *at the very least*, living in total neglect of the restraints of religion; of whom 10,000 are enslaved to gambling; 20,000 subsist on beggary as a trade; 30,000 eating the bread of theft and fraud; above 100,000 habitual gin-drinkers, and 23,000 of them in the course of the year picked up drunk in the streets; and lastly, 100,000 given up to systematic and abandoned profligacy. In view of this state of things, the British Critic says: "It was, we most certainly cannot say with approbation,—but still, without any overpowering surprise, that we found Mr. Noel calling upon the Bishop of London to venture on 'a brave neglect' of ordinary principles; to burst through the trammels of established usage; to cast off all encumbering notions of the Church's *dignity*; and, if need be, to call forth other Whitefields and Hills, from among the ministers of the Establishment; in order that the voice of God's wisdom may cry in the street, and in the market-place, and in the field, and on the hill-side, beneath the canopy of heaven. And if such men are not to be found within the pale of the Establishment, why, then, adds Mr. Noel, 'necessity has no law. Christ *must* be preached to perishing sinners. Before this necessity, all forms, however venerable,—all rules, however salutary—must give way. And I venture to entreat your lordship to send forth, among the people, *Methodist* or *Congregational* missionaries; or any good men, who may, by the blessing of God, be the means of saving their souls.'"

State of Religion in France—Mr. Bulwer, in the second series, lately published, of his work on the Social, Literary, and Political condition of France, gives the following schedule as a fair description of the state of Christianity in France as it exists at the present time, 1836.

"CHRISTIANS.	"INDIFFERENT OR OPPOSED TO CHRISTIANITY.
"1. The south and west of France almost without exception.	"1. The great majority of the metropolitan population.
"2. The higher classes, (to use an expression familiar to the English reader,) i. e. the nobility, gentry, and the more rich bourgeoisie.	"2. The men of science and letters; the army.
"3. The rural population in general.	"3. The small bourgeoisie of the towns.

"From this it would follow—

"On the one hand:—

"That the districts most distinct from France, in general, are:—*Christian.* That the classes most wealthy in France, are:—*Christian.* That that part of the population numerically the most important in France, is:—*Christian.*

"On the other hand:—

"That the spots in France most mixed up in French affairs, are:—*Indifferent or opposed to Christianity.* That the classes most influential in French society, are:—*Indifferent or opposed to Christianity.* That that part of the population politically (electively and municipally) the most important, is:—*Indifferent or opposed to Christianity.*

"The national religion in France is considered to be the religion of the different influential sects in the nation; and the state pays a salary to the minister of the Catholic, the Protestant, and the Jewish worship."

Abbe de la Menais.—A spirited and faithful translation of "The Words of a Believer," was made in England, but "let it be remembered," says the British Critic, (who much underrates, we think, the merits of the work as a production of genius,) "to the honor of English booksellers, that although more than 6000 copies had been sold in Paris in a single week, no respectable publisher for his unholy parodies could be found in London.

St. Simonism.—Two years ago, this infatuation, which aimed to supplant Christianity, threatened to overspread all France, and attracted the attention of the world. It is now "come to nought," and a page in a book of travels suffices for the history of its brief career, its melancholy and disgraceful extinction. On its impressive moral we need not enlarge. Speaking of Mr. Bulwer's work, the Review previously quoted says:—

"He describes the costume in which Le Père Enfantin appeared at the bar on the 8th of April, 1833: 'Over his shoulders was thrown a rich velvet mantle, fringed with ermine; boots of a singular and graceful shape covered his leg as far as the knee; a beautiful cachemire twisted round his neck, fell over his breast; and his long beard was arranged with the sacred care that should preside over the toilet of an apostle. Upon the neck of each of his numerous followers glittered a mysterious steel collar, composed of triangular, oval or circular rings, each being some token or sign, and from their centre projected a spheric symbol representing the Father, and cabalistically inscribed *à la Mère.* St. Simon, the founder of the sect, after some success, perceived that his system was failing, 'and with the energy suitable to his character,' discharged a pistol at his head, which miserably lacerated him without terminating his existence. He died soon afterward, a victim to absolute starvation; and appears to have been more of an enthusiast than of a rogue. His successors, of whom the chief were Bazard and L'Enfantin, were downright swindlers; practising on extreme youth and senility, and deceiving simple women to their own advantage:

> "*Crustis ac pomis viduas venentur avaras,*
> *Excipiantque senes quos in vivaria mittant.*"

The accusations against them, were—

1st. The forming an illegal association.

2d. The fraudulently attempting to mislead the public in regard to their enterprise; and thereby obtaining money under false pretences.

3d. The fraudulently obtaining a testamentary disposition.

4th. Offences against public morals arising from the tenor of the works professing to explain their doctrines.

The verdict was guilty, and the sentence accompanying it twelve months' imprisonment.

This *new Christianity*, as they dared to call it, which in truth inculcated the foulest and most unmitigated profligacy, expired during their confinement; and when the term of his punishment was ended, La Père Enfantin embarked to teach St. Simonism in the East, the cradle of human reason.

Amalgamation* Societies.—Our city exchange papers of last week are chiefly filled with accounts of the proceedings of the societies formed by a union of different denominations. Of the American Bible Society the receipts of the last year are $104,899 45, the expenditure $107,910 93, and the balance remaining in the treasury $9,265 70. Owing to the increasing business of the Society, in publishing the Scriptures in different languages, an editor has been appointed (the Rev. Professor Bush, of the New-York University,) to superintend the press. The number of copies of Bibles and Testaments issued during the past year is 221,694: these are in the English, German, French, Spanish, Modern Greek, Portuguese, Welsh, Arabic, Syriac, Swedish, Dutch, Italian, Polish, Danish, Gaelic, and Indian. The number of copies issued since the formation of the Society is within a fraction of 2,000,000.

An adequate grant of $1500 has been made toward the publication of a Bible for the blind, of which four volumes are now completed, and the remainder will be published in the course of two months.

Among the translations in progress is one at the Protestant Episcopal Press at Syra, under the care of the Rev. Dr. Robertson.

Appropriations have been made to various religious denominations—among others to the Protestant Episcopal—to the amount of $45,000.

Intercourse has been maintained with Bible Societies in England, France, Germany, Holland, Belgium, Denmark, Prussia, Sweden, Calcutta, Ceylon, Madras, and Bombay.

The Sunday School Union had reports from 75 schools. Of these the whole number of pupils is 13,192; of teachers 2,083. In the libraries are 23,871 volumes.

The American Tract Society has received, during the past year, $105,000; of this $35,000 has been remitted to pagan lands. The number of volumes printed, during the past year, is 218,000; of other publications 4,309,000, making a total amount of 101,293,584 pages.

The new publications have been 55.

Gratuitous distributions have been made of 7,290,900 pages. These have been widely dispersed in various parts of the country and the world in 365 distinct grants. Besides this, 2,548,860 pages have been delivered to members, directors, &c.

The Seamen's Friend Society classifies its labors under the heads, of foreign operations, Atlantic seaports, and inland waters.

The foreign operations embrace establishments at Canton, Havre, Marseilles, Honolulu, Lahina, Smyrna, Rio Janeiro, Calcutta, Batavia, and Singapore. These stations are all furnished, by means of chapels, libraries, and other provisions, with the means of sustaining religious institutions and dispensing instruction among the seafaring population.

Chapels are established along the Atlantic coast from Maine to Florida, sixteen in number, at the principal seaports, as follows:—Eastport and Bath, Portland, Salem, Boston, New-Bedford, Mystic, New-York, Newark, Philadelphia, Baltimore, Richmond, Charleston, Savannah, Pensacola and Mobile.

At Pensacola an arrangement has been made by the Society with the Rev. Mr. Steele, the Episcopal clergyman of the place, who devotes a portion of his time to the instruction of seamen.

On the inland waters, stations for the instruction of boatmen and others, are established at Cleaveland, Buffalo, Utica, Troy, and Oswego, and there is soon to be another at Albany.

The Home Missionary Society received during the last year $101,565 15 "The number of missionaries under the care of the Society during the year has been 753 in this country, and 17 in France; total 770. Of the 753 in this country 575 are settled pastors, or stated supplies in single congregations; 132 extend their labors to two or three congregations; and 46, including agents, are employed in larger fields. The amount of ministerial labor performed under the commissions of this Society the past year, is equal to 543 years of an individual."

It gives us sincere pleasure to record these enlarged and disinterested efforts for the dissemination of the Gospel.

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* We mean nothing invidious by this term, but use it for want of a better.

Appointments of the Bishop.—We have been obliged this week to transfer these to our last page, which see.

History of the Church in New-London.—For the very interesting article under this head on our fourth page, the reader is indebted to the Rev. Robert Hallam, the present rector of the church, whose able discourse on the occasion of reopening the church, we have read with much satisfaction and delight.

Correction.—In the notice given in the Churchman week before last, of some collections for our Sunday School Union, the words, "the Rev. Dr. Henshaw's congregation," were inadvertently omitted in some copies of the paper. The sum of *three hundred and eighty-five dollars*, given on the rainy Sunday, when not more than one-third of the congregation was present, should have been credited to *his* congregation. When the circumstances under which that sum was contributed are considered, we doubt whether any congregation has done more nobly. We are the more anxious to have the correction made, as we perceive the Southern Churchman has copied the imperfect notice.

A Parish has been organized at Clinton, Lenawe Co., M. T., under the name of *St. Patrick's (!!)* Church.

The Rev. W. N. Lyster, who is settled at Adrian, and statedly officiates in this parish, is expected in a short time to sail for Europe, in which case Ann Arbor, Tecumseh, Adrian and Clinton, all said to be important stations, and containing organized Episcopal Societies, will be left without a clergyman.

The Wonders of the Deep.—This is the title of a new and original work just published by our Sunday School Union. It is a work of great merit, exceedingly well adapted to please and instruct the young reader. Uncommon pains have been taken with the mechanical execution, especially with the cuts. We hope the book will find a place in the juvenile library of every family.

Dr. Chalmers' Works.—Leavitt, Lord & Co. have commenced the republication of Dr. Chalmers' Works in a uniform series. The first volume is the treatise on Natural Theology—good paper and large type. We hope the book will find, as it deserves, readers and purchasers.

The Way of Salvation.—This is the title of the sermon of Mr. Barnes which has given so much offence to a portion of his brethren in the Presbyterian Church. The sermon, together with the charges against it, and Mr. Barnes' defence, have been published in one volume duodecimo by Leavitt, Lord & Co.

Georgia Convention.—The following notice is taken in the Columbus Enquirer.

The annual session of this ecclesiastical body, which was held in the Presbyterian church in this city, closed its deliberations on Wednesday, the 20th ult.

The representation from the different parishes, comprising the Diocese, was more full than was expected, from the remoteness of the place of meeting.

And although it was a subject of deep regret to the Episcopalians of this city, that their new and beautiful edifice could not be sufficiently forwarded, to accommodate the Convention within its walls—yet we have great reason to express our gratitude to God, for the general prosperity which seems to pervade our denomination in this Diocese.

It is a remarkable fact, that a Church, which until recently was not known to exist among us, should now be taking its place in the front rank of Missionary enterprise, and including in its ministry the most devoted and evangelical heralds of the Cross. I venture to predict, that whenever the spirit of chastened and fervent piety, which now characterizes the Liturgy of this Church, shall be carried out and seen in the conduct of her living members, she will become a praise and a blessing to the whole earth. "Her walls shall be called salvation, and her gates praise!"

The most important proceeding of the late Convention was the nomination (informally) of the Rev. Edward Neufville, rector of Christ's Church, Savannah, as a suitable person to be appointed, under the canon of 1835, Bishop of the Diocese. This appointment is vested in the House of Bishops, (during the recess of the General Convention,) and as a meeting of their body will take place in June next, for the purpose of appointing a bishop for the Diocese of Michigan—it is hoped that, at the same time, a bishop will be appointed for this Diocese.

It is proper to add, that the distinguished presbyter, whose name is mentioned above, and who was prevented by the sickness of his family from attending the recent Convention in this city, has resigned temporarily, his rectorship in Savannah, and is now devoting himself exclusively to missionary labor in the interior of the Diocese.

The demand for missionaries of this Church has much increased of late, and we have just heard that Clarksville, Milledgeville, and Sparta, desire aid of this kind from an Episcopal source. In thankfulness for such encouragement, we say to our brethren, and to all other advocates of truth and righteousness, "*Nil desperandum—Magna est veritas, et prevalebit.*"

To Correspondents.—An article from "C.," on Congregationalism, is deferred to our next.—"K." in our next.—Some others have been received.

INTELLIGENCE.

On the fifth Sunday after Easter, May 8, the Bishop of this Diocese held an ordination in St. George's Church, in this city, when the Rev. John L. Watson, Deacon, Minister of St. Anna's Church, Fishkill Landing, and Trinity Church, Fishkill, Dutchess County, was admitted to the holy order of Priests. Morning prayer was read by the Rev. James Milnor, D. D., Rector of the church, assisted by the Rev. Joseph H. Nichols, of Conn., who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. James W. Cooke, Assistant Minister of St. George's. The Rev. James M'Elroy of Ohio, was also present, and assisted in the laying on of hands.

In the afternoon, the Bishop confirmed thirty persons in the same church.

VISITATION OF THE BISHOP OF CONNECTICUT.

The Right Rev. Bishop Brownell purposes, by Divine permission, to commence his annual visitation of the parishes of his Diocese in the following order, viz.—

May 22d, New-Milford, at half-past 10, A. M.; and New-Preston, at 3, P. M.
" 23d, Washington, at 2, P. M.
" 24th, Bradleyville, at 2, P. M.
" 25th, Milton, at 2, P. M.
" 26th, Watertown, at 2, P. M.
June 14th, Northfield, at 2, P. M.
" 15th, Bethlehem, at 2, P. M.
" 16th, Woodbury, at 2, P. M.
" 17th, Roxbury, at 2, P. M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A. M.
" " Danbury, at 3, P. M.
" 20th, Reading, at 2, P. M.
" 21st, Ridgefield, at 2, P. M.
" 22d, New-Canaan, at 11, A. M, (ordination.)
" 23d, Wilton, at 2, P. M.
" 24th, Fairfield, at 11, A. M., (ordination.)
" 25th, Westport, at 2, P. M.
" 26th, Norwich.
" 27th, Stamford, at 2, P. M.
" 28th, Greenwich, at 2, P. M.

Important Benevolent Effort for the Germans.—We have learned with pleasure, that a disposition exists among our German brethren to make increased efforts to supply their destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of life to the multitudes of German emigrants who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. The Lutheran Church alone, embracing a large portion of the population of Pennsylvania, Ohio, and other States, has about 1000 congregations, and only 230 ministers. The numerous emigrants from Europe are entirely destitute of the means of grace, and are *inaccessible to missionaries laboring exclusively in the English language.* To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from different Lutheran synods; the late president of the Synod of West Pennsylvania has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation ten years, and already sent forth about seventy laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support, and the extension of its operations, will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances the Rev. Dr. Schmucker has been appointed by the directors of said seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise, if possible, $20,000 in five equal payments, in order to liquidate a debt of $7,000 yet due on the seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the professorships.

New-York Observer.

(From the British Magazine.

Funeral of the late Lord Bishop of Durham.—The mortal remains of the late bishop were removed in the night of Monday, the 29th ultimo, from Auckland Castle to the castle of Durham, preparatory to their being deposited in the tomb prepared to receive them within the rails of the altar in the cathedral. About eleven o'clock the great bell of the cathedral commenced tolling, and before twelve o'clock, the hour appointed for the commencement of the mournful ceremony, every place within the spacious building which could command a view of the procession was occupied, even the lofty hanging gallery and openings above the arches in the choir. Benches were placed from nearly end to end of the nave, and these were crowded with spectators. Sufficient space was left open in the centre for the procession, which began to move from the chapel at twelve o'clock, the choir singing, "I am the resurrection and the life," &c. After the burial service was concluded, the Rev. J. Raine, M. A., the principal surrogate, standing at the head of the grave, and turning toward the congregation, proclaimed the style and titles of the deceased prelate. The procession then quitted the tomb and returned to the nave in reverse order, the organ playing the "Dead March in Saul."

The late Bishop of Durham.—Suitable respect and honor are about to be paid to his memory, by the erection of a marble monument in the cathedral church, and the establishment of a scholarship in the university of Durham, in perpetuation of his name and virtues. The subscriptions already made in aid of these truly meritorious objects are considerable, and we have no doubt they will be such as to confer credit on those who were witnesses of the pious bishop's zeal, munificence, and disinterestedness in the promotion of all good works.

Durham Advertiser.

Clerical Changes.—The Rev. William G. Jackson has resigned the Church in Staunton, Va., and accepted the unanimous call of the vestry to take charge of Hunger's Parish, Northampton county, Va.

Southern Churchman.

At his majesty's levee on Wednesday, 16th March, an address was presented to the king by Lord Kenyon from the archdeacon and several clergy of the county of Chester, expressing their serious alarm at the appointment of Dr. Hampden to the chair of Regius Professor of Divinity at Oxford, considering that his published writings contain opinions tending to subvert vital truths of God's holy word, which are embodied in our creeds and articles; and therefore feeling it their duty most respectfully to implore his majesty to command the advice of those archbishops and bishops in whom his majesty can confide, in the disposal of such high and influential stations as those of bishops and dignitaries of the Church, and praying that the great Head of the Church may enable his majesty to protect its interest.—*Times.*

The Gazette of Friday, March 4, notifies that the king has been pleased to order a conge d'elire to pass the great seal, empowering the dean and chapter of the cathedral church of Durham to elect a bishop of that see, the same being void by the death of the Right Rev. father in God, Dr. William Van Mildert, late bishop thereof; and his majesty has also been pleased to recommend to the said dean and chapter the Right Rev. father in God, Dr. Edward Maltby, now bishop of Chichester, to be by them elected bishop of the said see of Durham.

The Bishop of Norwich.—All our readers have seen, again and again, in almost every paper that they have met with, the statement, with a various comment, that the wife of the Bishop of Norwich (Bathurst) is a member of the Church of Rome, and has her confessor resident in the episcopal palace. Very few have seen, or ever will be permitted to see, the contradiction. In the London Globe it is stated that the Bishop of Norwich has been for many years a widower, and that his wife was one of the staunchest families in the Established Church of Ireland. From the National Portrait Gallery, we learn that he married Miss Grace Coote, daughter of the Dean of Kilfenora, and of the noble family of Montrath and Castlecoote.—*Missionary.*

MARRIED:

In Trinity Church, Utica, on the 16th inst., by the Right Rev. Dr. Onderdonk, the Rev. Charles William Bradley, of New-Haven, Conn, to Mary, daughter of the late James G. Hopper, Esq.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his acknowledgments of the 11th instant.

By W. H. Hubbard, Esq., Richmond, Virginia, through Henry Cary, Esq., treasurer of the Foreign Committee, from the Rev. W. G. H. Jones, Rector of St. Thomas' Church, Orange court-house, Virginia, being a contribution for domestic missionary purposes, by his congregation, $8 30—From the same, and for the same purpose, 3 41—From Zion Church, Butternuts, Otsego county, New-York, for domestic missions, 11 76—Offerings of St. Mark's Church, Orange, New-Jersey, for general purposes, by the hands of the Rev. Mr. Carder, 1 37—By the same hand, the donation of an individual of the same church, and for the same purpose, 5 00—From the Association of Zion Church, M'Lean, New-York, for Green Bay, 50 cents—From Mrs. Horace O. Moss, New-Berlin, New-York, for domestic missions, 5 00—A little boy's family collection, for Indian missions, Hyde Park, New-York, 5 25.

Total, $40 59

Contributions received by Thomas Robins, Esq., Agent in Philadelphia, From Lieut. R. B. Alden, West Point, New-York, per Mr. Smith, for Valley of Mississippi, $5 00—From the Juvenile Missionary Society of the Female Sunday School of Trinity Church, Philadelphia, for Green Bay, 8 50—From John Donaldson, Esq., annual subscription for 1836, general purposes, 3 00—From Robert E. Peyton, Esq., Gordonsdale, Virginia, for domestic missions, 10 00—From "A Friend" in Frederickton, Maryland, for domestic missions, 40 00—From the Association of the Church of the Epiphany, Philadelphia, in full of their pledge of $250, for Illinois, from Easter, 1835, to Easter, 1836, 62 50—From members of Christ Church, Alexandria, District of Columbia, for domestic missions, 5 35—From Mrs. E. Colston, Honeyville, Virginia, for domestic missions, 5 00—From avails of monthly missionary lectures in All Saints' Parish, Frederickton, Maryland, for the south-west 22 50—From Mrs. Eliza M'Culloch, Newcastle, Delaware, for general purposes, 4 00—From the Sunday schools of St. Stephen's Church, Philadelphia, being their second payment toward the support of an Indian boy at Green Bay, called James Montgomery, 30 00—From contributions of the female Sunday scholars of Christ Church, Philadelphia, per Miss Da Costa, for Green Bay Mission, 10 00—From a member of St. Peter's Church, Philadelphia, per John Welsh, jun., for Bishop Kemper's fund, 5 00—From Margaret C. Peyton, Gordonsdale, Va., for general purposes, 9 00—From Dr. J. A. Marshall Warrenton, Va., for domestic missions, 13 25—From contributions from members of St. James' Church, Warrenton, Va. per the Rev. George Lemmon, for domestic missions, 16 25—From Rev. Joseph R. Walker, Beaufort, S. C., in redemption of his pledge for that sum to Rev. Mr. Dorr, per J. C. Pechin. Esq., for domestic missions, 20 00—Offerings of Emanuel Church, Newcastle, Del., for general purposes, 15 00—From the Female Missionary Society of St. Andrew's Church, Mount Holly, N. J., collected at their annual meeting, per Eliza Kempter, Secretary, for domestic missions, 15 80—From the monthly missionary meetings of St. Paul's Church, Philadelphia, for domestic missions, 3 85, for general purposes, 100 97—From Mrs. Eliza L. S. Marshall, Fauquier, Virginia, per Rev. George Lemmon, for general purposes, 20 00—From the children of Frankford Sunday School, belonging to Trinity Church, Oxford, Philadelphia county, for Green Bay mission, 3 00.

Total, $427 97.

James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received—

From a lady of Chelsea, Massachusetts, for the Greek mission, $5.

From an unknown donor, for Mrs. Robertson's school at Syra, $5.

From the Missionary Society of St. Stephens, Middlebury, Vermont, through Miss Cleveland, $1.

By the hands of the Rev. David McElheran, of St. Helena Church, St. Helena Island, S. C., being a donation of Mrs. Caroline Tripp, of that place, toward foreign missions, $30.

Offerings from the infant Sunday school of Trinity Church, Newark, including $3 from Christopher and Sheldon Smith, for the Greek mission, $5.

Donation from Zion Church, Butternuts, Otsego Co., $2 62.

From Thomas Robins, Esq., receiving agent at Philadelphia, the following donations and collections received by him since the 1st of March last—

From R. E. Peyton, Esq., Gordonsdale, Virginia, foreign missions, $10.

From a friend in Frederickstown, Md., $40, for Mrs. Hill's schools in Greece, and $20 for China mission.

From Rev. G. Lemmon, Warrentown, Va., $5 for Porsia, and $4 for Greek mission, $9.

From the Association of the Church of the Epiphany, Philadelphia, for the Greek mission, $100.

From members of Christ Church, Alexandria, D. C., foreign missions $25, Greek mision $5, infant schools in Greece $2 15, female schools in Greece $8 50.

From Mrs. E. Colston, Honeyville, Va., for foreign missions, 5 00.

From the male Association of the Church of Epiphany, Philadelphia, for the China mission, per Z. Locke, 50 00.

From Rev. John B. Clenison, Philadelphia, for China mission, 7 50, and for Greek mission 7 50.

From avails of monthly missionary lectures of All Saints' Parish, Fredericktown, Md., for Greek mission, 22 50.

From Mrs. E. McCulloch, Newcastle, Del., for Greek mission, 1 00.

From the Missionary Society of the Sunday schools of St. Andrew's Parish, Wilmington, Del., to constitute their rector, Rev. W. C. Russell, a patron of the General Society, for Greek mission, 16 68; and for China mission, 33 32, per H. Hardy.

From the male Association of the Church of the Epiphany, Philadelphia, for the China mission, per Rev. Dr. Tyng, 50 00.

From the Claxton Association of Southwark, Philadelphia, for the support of the first Philadelphia Greek school in Athens, under the care of Mrs. Hill, contributed by the members of a Bible class, late under the care of John W. Claxton, deceased, per his executor, 30 00.

From Dr. J. A. Marshall, Warrentown, Va., for foreign missions, 13 25.

Contributions from members of St. James' Church, Warrentown, Va., for foreign missions, per Rev. G. Lemmon, 16 25.

From warden of Christ Church, Philadelphia, being amount of collection in that Church after a sermon by the secretary and general agent, 117 06.

From Juvenile Missionary Association of Sweedes' Church, Philadelphia, for schools in Greece, per Mr. Stavely, 10 77.

From Trinity Church, Southwark, Philadelphia, for foreign missions, 60 00.

From the Female Missionary Society of St. Andrew's Church, Mount Holly, N. J., collected at their annual meeting, 5 00 for China, and 3 20 for foreign missions, per Miss E. Kemper, 8 20.

From monthly missionary meetings of St. Paul's Church, Philadelphia, for Persia, 73 cts; Texas, 73 cts.; Mr. Robertson's school, 2 12; Mrs. Hill's school, 1 32; Infant School at Athens, 1 00; School at Lyons, 5 00; Shaler School in Greece, 3 75; Foreign Missions, 10 28, per Thomas Latimer, 25 18.

Collection in the Church of the Epiphany, Philadelphia, after a sermon by the Secretary and General Agant, 125 20.

Collection in St. Paul's Church, do., after a sermon by the Secretary and General Agent, 71 37.

Collection in St. John's Church, N. L., Philadelphia, after a sermon by the same, 31 00.

Enclosed in an open letter, from Carlisle, Pa., directed to Mrs. Hill, for the Athenian mission, 10 00.

Amount of the whole, $980 05

Henry Cary, *Treasurer.*

New-York, May 19, 1836.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz

From the "Offerings" of St. Mark's Church, Le Roy, Genesee county, New-York, per Rev. K. Metcalf, Rector, $5 00; from the "Sewing Society" of Zion Church, Greene, Chenango county, N. Y., per Rev. J. V. Van Ingen, missionary, 7 00; from seven subscribers, 8 00; from the Protestant Episcopal Tract Society of St. Peter's Church, Lithgow, Dutchess Co., N. Y., 38 cents; from a friend, per New-York Protestant Episcopal Press, 6 00; from the association of Zion Church, M'Lean, Cortland Co., N. Y., per New-York Protestant Episcopal Press, 50 cents. Total, $21 88.

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

May 18, 1836.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber as Treasurer, acknowledges the receipt of the following sums, viz.

A collection made in Trinity Church, New-York, after a sermon by the Rev. H. R. Peters, $108 10; from the "Sewing Society" of Zion Church, Greene, Chenango county, N. Y., per Rev. J. V. Van Ingen, missionary, 2 00; from seven subscribers, 16 00; from the "Association of Zion Church," McLean, Cortland county, N.Y., per N. Y. Protestant Episcopal Press, 1 50; from the Ladies' Sewing Society of Christ Church, Patterson, Putnam county, N. Y., by the Rev. Alexander Prazer, 5 00; from the Rev. Alexander Frazer, for Prayer-books sold by him, 1 00. Total, $126 10.

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

New-York, May 18, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of one hundred dollars from the congregation of Trinity Church, Boston, at the hands of their Rector, the Rev. Dr. Wainwright.

Also fifty cents from the Association of Zion Church, M'Lean Tompkins county, N. Y.

May 19, 1836. Floyd Smith, 46 Lumber-street.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 19th, from the following persons, viz.

Postmaster, White Plains—Wm. Marshall & Co.—H. Stetson—L. H. Young—John T. Key—G. King—A. E. Miller—Joseph L. Powell—Rev. E. E. Ford—John McCracken—Samuel P. Lambert—C. C. Trowbridge—Rev. N. B. Burgess—Samuel H. Starr—Rev. J. D. Smith—Postmaster, Norwalk—Z. Preston—A Subscriber.

Received by the Gen. Prot. Episc. S. S. Union.

Donohue & Tappan—Rev. J. B. Brittan, *with remit.*—B. R. Peck—Mary L. Wilcox, *with remit.*—Rev. E. Ballard—B. W. Whicher, jun., *with remit.*—E. Platt—Rev. H. M. Mason, *with remit.*—D. Brunner—Joel Nollner—Postmaster, Richmond—John C. Pechin.

WOODLAWN, COLLEGIATE ACADEMY,
Sixty-second Street, Tenth Avenue,
MR. JOHN W. HOWS, Principal,

Will open on Monday next, 16th May. Terms, for board, washing, English and classical instruction, $200 per academical year, payable half-yearly, in advance. Application for the admission of pupils may be made to the Principal, at the school.

References.—Rev. C. V. Kelly, Charles King, Esq., William Neilson, Esq., Bache McEvers, Esq., E. H. Warner, Esq., W. R. Cooke, Esq., C. Carville, Esq., M. M. Quackenbos, Esq., Benjamin M. Brown, Esq., Foster Nostrand, Esq. 1t.

SCHOOL FOR YOUNG LADIES,
NINTH AVENUE.
Near the Protestant Episcopal Theological Seminary.

Mrs. Newton and Daughters will continue their school at the above-mentioned place.

TERMS PER QUARTER.

Tuition, comprising Writing, Arithmetic, Grammar, Ancient and Modern Geography, Astronomy, History, Natural and Moral Philosophy, Chemistry, Botany, Mythology, Belles Lettres, and Embroidery,	$10 00
Ditto, including French,	16 00
English Tuition for the Junior Class,	8 00
Italian,	8 00
Drawing and Painting,	12 00
Piano,	15 00
Guitar,	10 00
Use of Piano,	1 00

TWELVE WEEKS IN A QUARTER.

The vacation during the month of August deducted. No allowance made for occasional absence.

REFERENCES.

Right Rev. Benjamin T. Onderdonk, Rev. W. Berrian, D. D., Rev. J. F. Schroeder, Rev. Professor Whittingham, of Theological Seminary, Rev. W. Powell, Rev. J. M. Forbes, Rev. Samuel Seabury, Editor of the Churchman, Dr. V. Mott. Professor H. J. Anderson, of Columbia College, Professor L. L. Da Ponte, of Columbia College, D. A. Cushman, Esq., Floyd Smith, Esq., B. B Howell, Esq., Charles Keeler, Esq., George Coggill, Esq., James Wallace, Esq.

From a Review of "Six Months of a Newfoundland Missionary's Journal, from February to August 1835."

TOUR OF ARCHDEACON WIX.

We have now arrived at the last book named at the head of this article, the Journal of the exemplary Archdeacon Wix, from February to August, 1835, kept during his missionary visitation along the southern and western shores of Newfoundland. This is a book which none can take up without being painfully and deeply moved,—and few there are who can know the missionaries' manifold toils. The only parallel instance to the present is that of the Moravian missionaries in Greenland and in Labrador, of whom Cowper beautifully says,—

> "Fired with zeal peculiar, they defy
> The rage and rigor of a polar sky,
> And plant successfully sweet Sharon's rose
> On icy plains, and in eternal snows."

Those who would have any idea of the labors of Archdeacon Wix must read his book. How little do we imagine the cold, and almost the nakedness he had to endure! How little can we picture to ourselves the frost, and the snow, and "the thrilling regions of thick-ribbed ice," which he had to pass through on his journey of glad tidings! How little do we know of sleeping in the woods in the open air, where each "vagabond wind" is only tempered by His mercy who sendeth it out of his treasures! And when wearied by the length of the way,—lost perhaps more than once, and only found again by "observing the inclination of the topmost branches of the juniper or larch trees" to the east—who would expect, when about to record the journal of his hardships, and his thankfulness withal, to find his ink frozen? And where should the missionary find paper to write on when his knapsack was restricted in weight to fourteen pounds? Alas! for record of human loss and gain,—"had it not been for some boxes of paper which had been dispersed along the shore in different wrecks,"—this journal had not reached us, neither should we have known what we now know,—the missionary's joy to *fill up that which is behind of the afflictions of* Christ *in* his *flesh for his body's sake which is the Church*, dispersed abroad in the bleak and cold regions of Newfoundland.

In the close of the year 1833, ill health compelled Archdeacon Wix to visit England, and it was then his wish to have called the attention of the charitable and benevolent to the want of a second church at St. John's. It did not, however, at that time seem expedient to the Society for the Propagation of the Gospel in Foreign Parts that this appeal should be made publicly and from the pulpit, lest being a particular and specific one, "it might operate prejudicially against some grand appeal which that Society at the time meditated making for its general objects." The Archdeacon, therefore, (like a faithful and true servant of his mother Church,) submitted to their judgment and was silent. Nevertheless he returned to the seat of his labors, as might be supposed, with a heavy heart, and the more so because he found the Lord's people led captive, as well by the spirit of dissent as by the wiles of the Roman Catholic Church, which never lacks means or spares pains to accomplish her objects. Upon his return he found matters worse than he left them, and seeing the good man's cares, his wife (truly a κυδνὴ παράκοιτις, with a noble spirit) offered to be the bearer of this journal, and of the appeal which it contains, "for aid," to use the Archdeacon's own words, "in the erection of the new church, which, after having painfully witnessed the want of it for more than five years, I feel it at length my imperative duty to undertake, in faith, for the Protestants of St. John's, who, to a greater number than 3000, are without any means whatever of assembling to worship God, after the manner of their fathers."*

Two thousand pounds are needed for the accomplishment of the object, and the publishers of this journal are authorized to receive subscriptions for it, "and most anxiously will the writer look for the next arrivals from Europe, which may announce to him the degree of success which has attended the present appeal."—(p. 239.) "His primary object is, indeed, that of exciting the liberality of those who have the means of helping him in his attempt to afford this necessary church-accommodation to the members of the Protestant Episcopal communion in St. John's. But he would wish also to excite a feeling of Christian sympathy for the entire population of the island, which is upward of 70,000. He has recently visited several portions of it, which had never before been visited by any minister of any name. The same cannot be said of several other portions which he lately visited, only because five years since he had himself paid them, the first visit which they had ever received. Those who desire the spread of the Redeemer's kingdom, and are anxious to hear the state of their less favored brethren abroad, will, doubtless, have been interested in the report which has been submitted to their notice, of the religious state of a portion of the Christian family with which they were not previously acquainted, or but imperfectly acquainted."—pp. 239, 240.

Having been put down at a place called Middle Point, Mr. Wix gives us another account of toils such as we are not apt to think of. The spot will be seen on the chart.

"*Wednesday*, 13. Proceeded down the eastern shore. In several places I was up to my arms in the salt water, in getting round points of rock which it was impossible to climb. In some places I had to leap from rock to rock, over such chasms as alarmed my dog, from my frequent falls—now upon the icy crag, and at another time upon the slimy beach rock, on which my sealskin boots, saturated with wet, gave me a most insecure tread. I was several days afterward unable to rest my elbow on a table, and was in other respects very stiff, and what was a greater inconvenience than all, as it only admits of reparation in England, I ruined my watch from getting it wet in the salt water, which immediately rusted it. I had kept it, too, in a side pocket of my coat, above my waist. The snow was so deep in the wood, and the tangled brush of the forest so harassing, where I did succeed in climbing the cliffs, to avoid the deep water round any of the projecting points of rock, that I was frequently near fainting from fatigue. At length, however, I thank God, I reached a house at the isthmus. I was quite as glad to see it, I am convinced, as the crew of a vessel wrecked last year near Red Island, to the westward, off the mouth of St. George's Bay, could have been when they reached it. It was a walk indeed in which it would have been a tempting of God to have engaged knowingly." pp. 160, 161.

Such are one or two of the perils by land and water which the missionary had to undergo,—taken almost at random from the journal. With the like we might fill many pages,—but we would rather give our readers an insight into the joy with which the Archdeacon was almost every where received. This, however, is not an easy matter, as it is to be collected from every page. Never were the footsteps *shod with the preparation of the Gospel of peace* more gladly welcomed in modern days! In one passage we hear an aged Churchman breaking forth, and saying, "It is bad enough now, Sir; but then (that is, when he first became a settler from Chard, in Somersetshire,) twelve months and twelve months would pass without our hearing a word of a book, or any talk about a church." This man lived within a reasonable distance of St. John's, and in a part of the island which is not *in darkness*. At another more distant place, in the house of one where the missionary had officiated, we hear the exclamation, "Ah! Sir; if any of us be sick or sore, there is no one near to visit us or to care for our souls!" Again, as the good man was departing from a certain place, "a young woman, who had waded with difficulty through the deep snow, which had been falling all night, arrived to request me to baptize her *infant child*, and to church herself." An aged woman also puts to shame the *lettered ignorance* of many in our own land, by begging of the missionary some books, observing, "I am fond of Church books; a neighbor of mine 'faults' the Church Catechism in his talk, Sir; but to my belief, though I am no scholar, there is not like to be a better." Aged woman, go on and prosper, our prayer is put up for thee! We have a better hope of thy faith than of them who would do down with that liturgy which has been the admiration of the wisest and best of men. In another place we hear of an old man from Sturminster, in Dorset, dropping tears on a Sunday "to think of the Church at home, which I thought too little of when I was there; and often I have felt that I would have given the heart out of my body, Sir, to hear the Church prayers on the Lord's day." Reader, has the tear never started as thou hast read the hundred and thirty-seventh psalm? Turn to it, and pray for a blessing on this aged man,—on the dispersion in Newfoundland! one of which many thousands told the missionary "with tears, that next to the death of her father, she had felt it the greatest calamity in her life, that on removing at marriage to her present place of residence, she had not been permitted, so great was the scarcity of books in her native settlement, to take with her her Prayer-book and some other works of the Society for Promoting Christian Knowledge." Shame, shame, upon you, ye that malign this national blessing by speech or in a newspaper! *Why should this dead dog curse my lord the king?—British Critic.*

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[*] It will be seen by the Society's report, that they have contributed 100*l.* toward the building of the church.

From a Review of "The Monarchy of the Middle Classes—France; social, literary, political, by H. L. Bulwer, M.P.

PRESENT STATE OF PROTESTANTISM IN FRANCE.

One chapter, the seventh, is devoted to Protestantism as it now exists in France—a subject upon which we have anxiously sought, but without effect, to obtain authentic and official information, and which we abstract, therefore, from Mr. Bulwer, (who gives Mr. Cockerell as his main authority,) without either impugning or vouching for the correctness of his statements. He probably deserves quite as much confidence as is to be accorded to Soulier, the only professed writer on the subject with whom we are acquainted.

Calvinists, who, however, profess few of the doctrines of Calvin, are scattered throughout France. Lutherans, who are much in the same condition as to profession, are chiefly fixed in Alsace. Not more than ten priests would be found at present willing to sign the Confession of Faith of the old French Reformed Church. This is a matter of great regret; for, *exceptis excipiendis*, the old confession is a composition eminent both for morality and for piety. But the Eirenaic system is prevalent; all differences of opinion are carefully merged in the common title "Evangelic;" and the pulpits are indiscriminately *supplied* by preachers, however nondescript in persuasion, clean and unclean, from all the four winds of heaven, "no promise or profession as to his dogmas being exacted from the minister on ordination." We believe that the numbers of the Protestant population are furnished only by guess: the official computation is a million; Mr. Bulwer supposes the real number to be more, and that it is increasing. The stipend paid to the minister by the state, and beyond which he has no legal demand for any act of duty, is regulated by the numbers of his congregation, and it varies from 1200 to 2000 francs. At Paris 3000 francs are given. In the rural districts a residence is for the most part provided by the commune. In the great towns, the department, or the town itself, votes an allowance, which is insufficient for its purpose, and is made up (the complement, as it will be perceived, being a full moiety) by the assistance of the state. No retiring pension is allotted for sickness or old age, but the "suffragant," whom a disabled and *emeritus* minister is allowed to employ for the performance of his duties, is paid generally by himself, occasionally by the consistory, and sometimes, though not frequently, by the state. At Bourdeaux exists a society of mutual insurance for the support of the widows and orphans of Protestant clergymen.

The greater number of congregations assemble in the open air, or in some barn; and this may account, without any further inquiry, for an occurrence which has extorted sufficient admiration from Mr. Bulwer to occasion the use of italics, that "*nowhere are the seats let*, every place is open to the first occupant." Wherever churches *are* to be found, however, they are furnished in the outset by the government, by the towns, or by the religious communities themselves, assisted by a certain allowance. They are sometimes hired, sometimes lent. Repairs are defrayed by the state; but the service is maintained by accidental funds arising from legacies or from subscriptions. Occasionally a Roman Catholic church, "no longer useful to its original possessors," is granted for the purpose of Protestant worship. L'Oratoire at Paris is one of these, and Mr. Bulwer assures us that "the sacrifice was a great one, for the government had used this church as a place of deposit for the decorations of the opera."

General organization appears to be entirely wanting; but the Calvinist Church is nominally divided into consistorial and sectional. The former assemblies possess a place of resort (*un cheflieu*,) at which the elders, together with the pastors, of whom the most aged is always president, form a consistory. The pastors, however, live so far apart from each other in most rural districts, that a consistory is seldom formed, and in that case no paramount authority of any kind exists either for appeal or for the repression of abuse. The General Synod of the ancient French Reformed Church has not been revived; and even the provincial synods, composed of deputies from a certain number of consistories, which are authorized by law, have never yet been assembled. The clergy are nominated by the consistories and confirmed by the king. The Calvinistic liturgy is that of Geneva, with a few additional prayers. The sacrament of the Lord's supper is celebrated four times a year; at Christmas, at Easter, at Whitsuntide, and on the last Sunday in September, or on the first in October. It is seldom administered at home to the sick or dying. Every member of the congregation assists at it in the rural districts, but in great towns the attendance is very rare; nevertheless 2500 persons partook of it in Paris at last Easter, (1835.) Baptism is performed at all hours, but invariably in the church, unless in cases of very serious illness. Roman Catholics are admitted as sponsors. In marriages between a Protestant and a Catholic, it is almost always stipulated that the children are to follow the religion of the mother. Great attention is paid to the poor by a body subordinate to the consistory, composed of deacons, (*diacorat*, we suppose *diaconat*,) which in Paris consists of about fifty; one-tenth being physicians. A general meeting takes place every month, and a committee every week. "The pastors" (as Mr. Bulwer twice informs us in language which we beg leave to suggest to him is *not* English) "preside the two meetings." The poor are received and questioned; if they are well known, have immediate relief afforded them, and if they are not so, await a domiciliary visit. No exclusive provision is made for education, the Protestant schools having been absorbed in the communial schools, which are paid by the state. "Nor is there any religious instruction given in such schools, at all affecting the tenets of the scholars." That is, as we suppose, no religious instruction at all is given.

The Lutherans appear, perhaps on account of the smallness and concentration of their body, to be a little better organized than the Calvinists; and besides these Mr. Bulwer mentions a few Protestant dissenters, whom he summarily dismisses as Anabaptists and Methodists. To their peculiar tenets it is not probable that he has paid much attention; and his knowledge of them may be estimated by the following brief paragraph:—"Their doctrines are those of the Athanasian creed, containing a belief in the supremacy of faith over works, and a literal construction of divine inspiration." Two societies are supported by the Methodists:—'*La Société Evangélique*,' to spread Christianity through the world by every means placed by God at their disposition, and '*La Société Biblique*,' which sells to all persons except to members of the national Protestant Church, Bibles fifty per cent. cheaper than they can be procured elsewhere.

Upon this examination, Mr. Bulwer greatly prefers, and gives his reasons, which we need not cite, for this preference, the Protestant Church which he has found in France to that which he left behind in England.—*Brit. Crit.*

From the (London) Christian Observer.

PROFANE CEREMONIES OF PAPISTS IN IRELAND DURING PASSION WEEK.

Wednesday in Passion Week is called Spy Wednesday; and the priests personate the officers spying out Christ in the garden. They run peering about from place to place to discover him, and to carry him away to be crucified. During their employment in this work, the Bishop marches in their van, sprinkling all around with holy water.

On Holy Thursday they mimic the buffeting of Jesus; bringing him up for trial, and going through the scenes of Pilate's judgment hall. The different chapels vie with each other in graphic effect. The buffeting is executed upon the image, as if in the eagerness of real rage. The priests, amidst a crowd of spectators, stick up a representation of the Saviour, and assail it with ignominy and scorn; and nothing is omitted that can give dramatic effect to the scene.

The people go the round of the chapels throughout the town on Holy Thursday. Persons living in a Protestant country can form no idea of such a pilgrimaging: all take part in the show; each man, woman, and child, repairing from chapel to chapel, from mass-house to convent, and from nunnery to friary, till they have seen all the holy places in the town. The people, the chapels, the friars, the images, nuns, crucifixes, and altars, are all dressed in their best. Chief of all are the altars; and whatever silk, satin, spangles, ribands, artificial flowers, lace, and gilding can accomplish, is displayed in lavish profusion, to heighten the attractions of crucifix, altar-piece, and Madonna, and give eclat to the spectacle. There is the utmost rivalry among the convents as to which shall make the greatest display; and the people are expected to give largely on the occasion.

On the morning of Good Friday crowds continue to flock to the chapels; but all is now desolation and gloom. Roses, jasmines, embroidery and gold, splendor and glitter, have disappeared. The altar is hung in black, edged and interstreaked with stripes of dazzling white—because, say the people, the mourning is for Jesus Christ, who was an unmarried man. It were endless to describe the train of officers of all ranks—from the bishop to the bell-boys—with mitre, crozier, satin slippers, purple caps, black caps, embroidered crosses, purple dresses, crimson dresses, black dresses, blue dresses, white dresses, laces, silks, lutestrings, and hundreds of gorgeous things; yet, though the whole of the magnificent display is called the anniversary offering or repetition of the sacrifice of the Son of God, the dense and vast assembly seem to regard the entire affair simply as a grand show.

But enough: it is but a specimen; yet let it suffice. Truly Popery is "the master-piece of Satan;" and Protestants have much to answer for, that they have not more earnestly exerted themselves to prevent its progress, and to rescue its victims, not with carnal weapons, but with the sword of the Spirit, which is the word of God. It is an afflicting consideration, and one which has not been duly weighed, that Protestantism has scarcely advanced in its geographical boundaries since the period of the Reformation. Why is this? It is a very serious question. Have Protestants done their duty in this matter?

ORIGIN OF ST. JAMES' CHURCH, NEW-LONDON.

From a Sermon by Robert A. Hallam, Rector of said church.

The settlement of this place commenced A.D. 1647, and was established on such a footing as to give promise of its permanency and future prosperity the year following. But it is not till more than three-quarters of a century after this date had elapsed that we are able to discover among its inhabitants any traces of attachment to the institutions and practices of the Episcopal Church. In the year 1725, a respectable number of its citizens first avowed their attachment to the Church of England, and entered into efficient measures to establish here the worship of God according to her liturgy and usages. The earliest entry in the records of this church bears date June 6th, 1725, and is prefixed to the engagement of sundry individuals to pay the sums affixed to their names "for the building and erecting a church for the service of Almighty God according to the liturgie of the Church of England, as by law established."* The organization of this congregation is dated the 27th of September following. In these incipient efforts the infant parish sought the counsel and aid of the Rev. James McSparran, then the missionary of the Society for the Propagation of the Gospel in Foreign Parts at Narraganset, in the neighboring colony of Rhode-Island, which station was the nearest then occupied by a clergyman of our communion. He entered into their cause with much zeal and interest; and through his agency they obtained valuable assistance in the erection of the contemplated edifice from the Episcopal congregation at Newport, at that early period already numerous and wealthy. It strikingly illustrates the low condition of the mechanic arts in this country at that day, that through his intervention the proposal was seriously made and entertained to remove the frame of the old church at Newport,—then about to be abandoned by the congregation to whom it belonged for one better suited to their increasing numbers and prosperity,—to this place, and refit it here for the accommodation of the Episcopal congregation. This project, however, seems not to have been executed. Some expressions in the correspondence of this Rev. gentleman with the founders of our parish appear to intimate that they occasionally enjoyed the benefit of his ministrations; and hence it seems probable that he was the first servant of Christ who ministered here in the word and sacraments of the Gospel, according to the doctrines, discipline, and worship of the Protestant Episcopal Church. He appears, however, never to have sustained the pastoral relation to this congregation. In pursuance of these efforts the foundation of a church was laid, and the erection of a building upon it commenced in the succeeding summer, on a spot of ground now covered by the public highway; where the ashes of many of the early members of our communion rest till the resurrection of the just, trodden by the heedless feet of their posterity and successors, in their daily walks of business and recreation.† From causes which it is now impossible to ascertain, the completion of the edifice was delayed for several years; so that it was not finally finished and prepared for public worship till the autumn of 1732. In the work thus accomplished, considerable aid was also received from the Episcopalians of New-York; and upon the list of contributors I find the name of William Burnet, then the governor of that colony, and son of the celebrated bishop and historian. It was soon after this,—the precise date is not furnished by any existing records,—that this church received its first pastor in the person of the Rev. Samuel Seabury, a missionary of that venerable Society for the propagation of the Gospel, to which the Protestant Episcopal communion in America is indebted for most of its early ministers and subsequent increase, and by whose instrumentality the Church of England extended "a long continuance of nursing care and protection" to the members of her communion in this distant land; as our Church, in the preface to the Book of Common Prayer, has very gratefully acknowledged.

The period in which this congregation had the beginning of its existence under the circumstances which have now been narrated, was one of great interest and importance to the cause of Episcopacy in Connecticut. It was an era of inquiry and attention in reference to the Scriptural and primitive constitution of the Church of Christ and the original forms of its discipline and worship. Investigation terminated pretty extensively in results favorable to the cause of episcopacy; and it was then that our communion gained the first impulse which enabled it to successfully contend with the force of inveterate prejudice and hereditary hatred. It is to this impulse that it owes its comparatively early success and prevalence in this State, which so favorably contrasts with its contemporaneous condition in the other districts of New-England, where its principles produced no such excitement and agitation of the public mind. The early settlers of Connecticut were Puritans, who unfortunately brought with them into the land of their distant exile, the very evils from which they professed to flee. Narrow-minded and intolerant, they pursued on these western shores the same exclusive and persecuting course which had driven them from their homes in their native land. Their piety was deep and practical, and their posterity may well revere their names, and profitably imitate in many things their example. They lived in an intolerant and bigoted age. Their virtues were their own, their faults those of the period. Freedom of opinion was recognised in scarcely any civil or ecclesiastical code of that day; so that Christian denominations may well cease from mutual criminations and reproaches: since a universal amnesty will prevail, if in the spirit of our Saviour's judgment, "He only that is without sin shall cast the first stone." Uniformity of doctrine and worship was strenuously insisted on by the early settlers of this State, and was the more easily secured by the deep and sincere conviction of the superior excellence and authority of their own religious institutions which prevailed among them and their immediate descendants. Prelacy was in their estimation but half-reformed Popery, and precomposed prayers and sacerdotal vestments badges of allegiance to the "man of sin." Among such a people episcopacy met with a cold reception, and until circumstances occurred to awaken a spirit of inquiry and secure a calm and candid investigation of her claims, made little progress. At the period when this congregation sprung into being, this era of attention and examination had arrived; and the firm establishment and rapid progress of episcopacy among the posterity of the Puritans, manifested its favorable influence. Soon after the foundation of Yale College in the year 1770, its library was enriched through the instrumentality of the colony's agent in England with a valuable collection of books, contributed principally by their authors, among which were to be found the works of many of the distinguished divines who then adorned the Church of England.

In these the doctrines and worship of that church were explained and defended with eminent skill and success. These books being read with avidity and attention by the instructers of that venerable institution, and by many of the Congregational ministers of the colony, soon wrought a remarkable change in the sentiments of many with respect to that Church which they had been educated to regard with suspicion and dislike.‡ In the space of a few years the president and tutor of the college, and a considerable number of Congregational pastors, avowed their conviction of the divine origin and constant obligation of Episcopacy, renounced the congregational ordination which they had received, relinquished the high station and esteem and extensive influence which they previously enjoyed, and resorted to England to receive episcopal ordination from the hands of the Bishop of London, the diocesan of American Episcopalians in those days of colonial dependence; whence they returned to labor with the scanty stipend of missionaries in "preaching the faith which once they would gladly have destroyed," and in advancing in the face of contumely and opposition, the cause of "a sect," then, in New-England, "every where spoken against." The most inveterate prejudice can scarcely question their sincerity, for it was evinced by sacrifices most painful to flesh and blood; and the united testimony of friends and enemies has handed down the memory of their exemplary purity and single-hearted faithfulness. Our communion in this Diocese owes them a debt of gratitude which should cause their names to be "had in everlasting remembrance." Among these early adherents to episcopacy "for conscience' sake," was the Rev. Samuel Seabury, already mentioned as the first pastor of this congregation, previously pastor of the Congregational society in the neighboring town of Groton. Having relinquished his former charge, and obtained holy orders in England, he received the appointment of missionary to the infant church in this place from the Society for Propagating the Gospel. He labored here faithfully and acceptably till the summer of 1743, when he removed to Hempstead, Long-Island, where he died, "leaving behind him," in the words of the biographer of one of his contemporaries, "a character that is held in high esteem, and an example that is worthy of all imitation."

(*To be continued.*)

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[*] The names of the gentlemen who constituted the Committee formed for the purpose of erecting a church, and establishing the worship of the Church of England here, were as follows:—John Shackmaple, Peter Buor, John Merrett, Walter Butler, James Sterling, Thomas Mumford, and William Norton. It is worthy of notice, that their names, and it is believed their posterity also, are now extinct in this congregation.

[†] The first Episcopal church in this place stood near the east end of that part of Court-street which is known by the name of the Parade, nearly in front of the row of brick buildings on the corner of Court and Bradley streets. It was a respectable edifice, fifty feet long by thirty-two broad, having a spire and bell. The interments mentioned were made under the floor of the church, according to the custom of the day.

[‡] The presiding officer of Yale College at this time was called the Rector, and the person who then occupied that station was the Rev. Timothy Cutler, D. D., afterward rector of Christ Church, Boston. His associate in the business of instruction, and in the renunciation of Congregationalism, was Mr. Samuel Johnson, afterward the Rev. Dr. Johnson, first President of King's (now Columbia) College, New-York, subsequently rector of Christ Church, Stratford, Conn. The latter was, during his connection with the college, also pastor of the Congregational Church in West-Haven. His ministry there supplies an amusing testimony to the excellence of the liturgy Having before his conversion to Episcopacy conceived a dislike of extemporaneous prayers in public worship, and having obtained a book of Common Prayer, then a rare and suspected book on these western shores, he conducted his public services, and especially in the administration of the Lord's supper, mostly in its language, and in this way soon acquired a wonderful reputation for his extraordinary gifts. I know not whether we are to attribute it to the inferior sagacity or superior tolerance of the mice of New-Haven that they did not imitate that noted little mouse of Boston who had wit enough to scent out this naughty book in the library of Gov. Winthrop, of the latter place, whether as a striking evidence of good taste, as a Churchman would be apt to think, or as a mark of the divine indignation, as the Puritan chronicler gravely asserts, is yet a moot point. Certainly, for one, I cannot but think better both of the liturgy thus unconsciously praised by its avowed enemies, and of Mr. Johnson's good hearers, who had sound judgment and devotional spirit enough to love it. Those who united with Messrs. Cutler and Johnson in their change of opinion in regard to Episcopacy, were Mr. Brown, also a tutor in the college, and Mr. Wetmore. Mr. Beach, the Congregational minister of Newtown, together with his flock, conformed to Episcopacy, in 1732, and Mr. Seabury, the first minister of this church, about the same time. These events occasioned much excitement in their day. A disputation on the question of Episcopacy was held in the College Library, at which Gov. Saltonstall presided. Messrs. Cutler, Johnson and Brown were formally deposed from office by the trustees, as obstinate heretics. The only Episcopal congregation in Connecticut previous to this time was that at Stratford.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse, institution, A. M., confirmation, P. M.

Trinity Sunday, May 29, Geddes; 30, Onondago, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, 4 P. M.; 4, Norwich, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, ditto, ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation, P. M.; Festival of St. Barnabas the Apostle, 11, Huntsville, 10, A. M.; New-Berlin, 5 P. M.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, ordination A. M., confirmation P. M.; Friday, 17, Rensselaerville, Albany Co., ordination A. M., confirmation P. M.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10. Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M; 26, A. M. do. institution, 4 P. M., M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity. Aug 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Pen-Yann, consecration A. M, confirmation P M.; 27, Hector, consecration A. M, confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county, ordination A M., confirmation P. M.; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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[*] Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

NOTICE.

The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held at the Protestant Episcopal Press, 46 Lumber-st., Tuesday, June 21, 1836, at five o'clock, P. M. The annual sermon may be expected on the preceding Sunday evening.

Besides the persons elected managers, all other persons who have subscribed and paid one hundred dollars, or fifty dollars, are also managers, and are hereby respectfully requested to attend the meeting.

F. H. Cuming, Secretary.

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